

A Taste Of Troonatnoor

TROONATNOOR: The Reality Of Our Natures And The Nature Of Our Realities, Volume 1

Markus Rehbach

Published by TROONATNOOR, 2016.

While every precaution has been taken in the preparation of this book, the publisher assumes no responsibility for errors or omissions, or for damages resulting from the use of the information contained herein.

A TASTE OF TROONATNOOR

First edition. March 14, 2016.

Copyright © 2016 Markus Rehbach.

Written by Markus Rehbach.

**A taste of
TROONATNOOR**

Markus Heinrich Rebach

Interrogations and revelations concerning

TROONATNOOR

The Reality Of Our Natures And The Nature Of Our Realities

Towards Universal holistically informed consent

&

The elimination of all forms of violence and injustice

The holistic philosopher®

The Philosopher-Prophet of The Eden Protocols®

Copyright 2015 Markus Heinrich Rehbach All Rights Reserved

Dedication

IN MEMORY OF FRANZ LIPPMAN

My best friend's brother Franz died in a car accident when I was a teenager. I was completely overwhelmed. I spent the next few days in my room, often crying. It just didn't seem fair and all that. Only recently Franz and I had talked a bit, and he had told me that I wasn't as 'stuck-up' or whatever like he had previously thought I was, because I went to a selective high-school and so on. I found it almost impossible to believe that he was actually dead.

One minute here, alive, next minute gone from us for at least the rest of this current life.

My best friend had delivered the news in a way that today seems to me to have had ulterior motives or malicious intentions. First he told me of the news of his brother's death. Then he added that my brother Thomas had also been in the car at the time. And then after a pause he added that 'he was O.K though'. And so I commented that 'Well THAT's O.K then', in reference to TOM. However taking away the context and my inflection, you could easily misrepresent that as indifference to Franz's death. That would be terribly unfair and cruel, and only someone who wanted to spin it that way, someone with some unfathomable motive, would have done so. And so I wonder why later my best friend did appear to want to present the interaction in that light? To be fair, it seems almost everyone I meet in life has the desire to present me in the worst possible light, to deliberately and unfairly misunderstand me. My own family were always accusing me of the worst motives for no reason I could see.

When it came time for the funeral I just couldn't handle it. I couldn't go. You have to understand some things about my childhood. This episode is revealing. When I was 19, staying in Germany with relatives, a pretty little cousin of mine fell down and hurt her knee. I desperately wanted to take her in my arms and comfort her. But I was sure my show of affection would be rejected, and so I didn't do anything but make some attempt at a comforting verbal remark. Decades later she remembers the incident, and me as a cold, unfeeling sort of robot. She could never have known that I had never been lovingly embraced as a child by my mother, nor anyone else. There was no one else around, except siblings who more often than not used me as a punching bag. My sister made one attempt when we were fully grown, but I made a joke of it, feeling so uncomfortable with the situation. It wasn't until I was around 22 at university that I got my first real hug. I have related that story elsewhere.

And so I was not comfortable showing my emotions, especially around my own family, who would be at the funeral. And I was very emotional. I had spent most of the previous few days since Franz's death in my room crying. But I didn't want anyone to know.

Also I could imagine how horribly the people at the funeral might behave. Later Franz's sister justified at least some of these fears. But that is not the topic of this blog entry.

And so I hope now that any misunderstandings have been cleared up.

But I will add this strange episode. The day after Franz left us the window of my bedroom, where I was hiding from the world, began shaking and rattling for no apparent reason. There was knocking and banging as well. It spooked me. Later I went under the house and with trepidation opened the little door under that led to the area under the house, and as I was doing so a dog came bolting out. It seems the dog had wandered under the house, gotten locked in, and then had been banging against the door, accounting for the disturbances of my window above it. ??? A reddish cattle-dog I had never seen before anywhere in the neighborhood.

I had rang my best friend after being spooked like that. He came immediately. Just as I heard his motorbike revving up our steep driveway, I heard these strange, pretty, crystalline sounds, like you might get from a glass wind chime. But we didn't have any wind-chimes.

And so. I know Franz knew how I felt, if no-body else did. And I believe that Franz's sisters probably understood why I was not at the funeral. But if not, I hope they now do.

I am still sad that Franz left us. I probably spoke to him more than I ever did to my own brothers. And he had even better taste in music than they did. Like Led Zeppelin, Stevie Ray Vaughn, and Pink Floyd. Though my brothers did introduce me to Cheap Trick. I forgive you for throwing oranges at me with my brothers too. Why is it that my own family felt obliged to hurt me?

Where ever, who ever, what ever you are now, I hope you understand, Franz, why I did not say goodbye with everyone else. I feel you enjoyed the life you had much more than I ever have, or probably ever will.

If it was you that visited me that day, then thank you for the visit.

Oh, and no worries about never getting around to painting the 'Datto' orange. It looked great in undercoat. I just added 'rally stripes' to improve performance and handling.

Markus Heinrich Rehbach

July 2015

Prelude

A selection of items from my web pages which I hope will arouse your curiosity enough to consider reading my main works. You will be introduced to 'The Optimal Ethics Generator', and key insights into evolution, economics, and politics. This will empower you to be more critically aware of The Nature Of Our Realities, And The Realities Of Our Natures, and thus facilitate your active social participation based on holistically informed consent.

About my Logo

The colour blue is associated with reason, truth, and honesty. It is also the colour of sunny days. Green is associated with hope, renewal, and life. The shades of blue and green I love most are those of twilight. Twilight with its soft light is the time of transitions. It is also the optimal light level for human 'vision'. It is the time of 'curiosity', when cats are most active.

In mathematics the triangle is a symbol for change. The triangle is also a symbol of perfection. Like any good argument it has a broad base, and comes to a point.

The i is a universal icon for information. In my case it also represents people. The two triangles with their icons represent people coming together and sharing information, in search of synergies.

The green i, representing hope and renewal, is reaching out to embrace the blue i, representing reason, to take it in its arms. Reason needs the love and support of hope, to avoid becoming bleak and despondent.

The philosopher as 'bull' fighter

The job of philosopher is as much 'Bull' fighter as actual producer of 'new' ideas. Thanks to all the deliberate deception that has accumulated over the ages, the BS (Bull-Shit) has piled up, producing all sorts of problems, as could be expected from such poor mental sanitation, a.k.a. sanity.

Some of the liars, such as Plato, at least imagined that they themselves had noble motives. Plato used, and recommended others use, what he saw as 'noble' lies.

Thus, since time immemorial, the powerful have deceived us. Sometimes they justified it to themselves as being for our own good. Of course, just by chance, such lies also brought them massive power, wealth, luxury, and all the taboo things they denied us.

Some of the liars have been more directly opportunistic. They invented races, and people 'chosen', either by gods, or by historical destiny, to be 'master races', with the right to dispossess, enslave, rape, and murder, all other peoples. See my TROONATNOOR books, or the Bible and Mein Kampf for details.

The lies about free will and Karma might fall in either category, depending on the person employing these lies.

Sometimes their motives have been more noble, sometimes more malicious, sometimes simply opportunistically practical.

People might behave better, if they believed they could never escape the consequences of their actions. People might also submit to exploitation, if they felt they 'deserved' it, due to poor behaviour in past lives.

Of course you could only morally judge people if they actually did possess a free will. It would be absurd to 'punish' someone for actions they had no choice but to take. Karma itself was absurd if you had no free will.

The gods would have to be really malicious to blame you for their own mistakes! How vicious must the Biblical god be to force Adam and Eve to reproduce billions of people only that they might suffer and die, for the actions of that very same 'loving' himself.

In any case, what sort of bastard could see any justice in punishing generations for the actions of individuals? Anyway, back to my blog!

Lies become 'social reality' due to the power of those producing and reproducing them. Through this power, through education, the popular media, and religion, the beneficiaries of these lies have these lies naturalised, normalised, and internalised. Threats of violence in present, future, and even an 'after' life, commonly attend such 'socialisation'.

And those philosophers who directly challenged such lies were tortured to death, burned alive, dispossessed of all their social status and the means to survive. Their families suffered the same fate, often up to the fourth succeeding generations. In Adam and Eve's case it was thousands of generations, and then for eternity!

However most of these lies actually appeal to their listeners in some way, and hence they are greedily consumed and internalised.

Who would not want their enemies to be damned to an eternity of suffering? Who would not enjoy belonging to some 'chosen' people, with the right to rape, murder and enslave other people? Who would give up the right to steal the wealth of others? Who would refuse to be the most important thing in the universe, with a right to exploit all the other sentient beings, all the other non-members of your particular social group, not to mention other nationalities, ethnic groups, skin-colors, and of course, all the other species, in it?

Every negative lie, such as that of guilt, karma, or the existence of an eternal hell, is accompanied by an appealing one, such as the notion of free will, meritocracy (a.k.a I deserve my good fortune, and others deserve their bad fortune), or the existence of some eternal paradise.

Philosophers are the eternally open-minded 'seekers'. They reject all dogma, all sense of certainty truth. They see no compelling grounds for accepting any particular dogma over another. Thus they keep an open mind, and are never deceived.

They may accept some compelling arguments as compelling, however they keep their minds open to change. What appears compelling today may become less compelling in light of new evidence, experience, or arguments.

And thus they opt to 'suspend judgment' on many things, while treating other things heuristically 'as if' they were truths. The difference is that when their experience teaches them otherwise, contradicting their beliefs, they are open to changing their beliefs in light of it, rather than denying the reality they have just experienced.

Thus it is the dogmatic that are the 'skeptics', in the modern sense of the word, as it is they who deny reality, for fear of having their cherished, valued, precious beliefs challenged.

The original Greek term from which 'skeptic' derives, means 'seeker'. Of course today it means someone who is unwilling to accept a compelling argument or experience that is inconvenient or undesirable.

Few minds are so great as to be able to innovate, and produce 'new' ideas, new compelling arguments. Most recently John Rawls came upon one such innovation, his 'veil of ignorance'. It inspired, no doubt, my own 'Optimal Ethic Generator'. My own innovation builds upon his, and upon the 'nobler' dimension of the lie of karma.

My conceptualisation of life as an 'Experience Engine' appears in hindsight a continuation of the Hindu cosmology, in which the universe produces all life out of a sense of 'play', or 'Lila'.

My 'induction' theory of consciousness shares similarities with the ideas of Averroes.

However for the most part, my TROONATNOOR books are engaged with fighting the 'bull'.

'Taking out the trash' would be in itself quite easy, however my task is more to sort through it, to separate the valuable from the worthless and, more importantly, toxic.

It is laborious work, when you seek to avoid 'throwing out the baby with the bathwater'. I have been careful to save the baby while draining the bathwater.

That was hard work. However the real challenge was to replace the bathwater with a purer water, unpolluted and uncontaminated by the millennia of 'noble (and otherwise) lies'.

Only then could it be really cleaned. I had no interest in merely replacing one lot of dirty water with another. Hence I have avoided any noble lies of my own. I have presented only compelling arguments, in the spirit of Buddha.

The water is clear. If you want to be freed of all the garbage that is weighing you down, disempowering you, distorting and fouling your vision, then join me on the journey that is TROONATNOOR.

This very same water can even free you of that which all religion has promised, but failed to deliver. Thanks to Freud, it can even free you of that mass compulsive neurosis called religion, original sin, homophobia, and your

delusions of free will. See Volumes II and III of my TROONATNOOR series, Convergences and Religion for details.

It can free you to stop re-producing a history of misery, and empower you to produce the sort of world all the prophets have promised and failed to deliver, a world that is worth living in. A world that is worth reproducing. This is the world that is defined by my Eden Protocols, in my TROONATNOOR books.

I was loathe to publish my books before replacing the noble lies, with something devoid of lies, but at least as promising.

It took decades, after having cleared out the BS, to actually produce something worthy of replacing it.

And so it is that I can now recommend my TROONATNOOR books for your consideration. Please avail yourself of this opportunity. Not only will all future generations of sentient beings love you for doing so, but you yourself will benefit, right now, this moment, for the rest of your life, and, if reality is so, for the rest of your lives.

On being a visionary

It is not as difficult to observe suffering for which you have no solution, than to observe when completely in possession of a solution to it, but no one will listen, let alone apply it.

An Epiphany: Religion as we know it, and all its concepts and laws is merely reflexive of a Slave society

Somerset Maugham describes Gauguin and his paintings painting in ways that lead me to consider this. In the original Eden, where man enjoyed an over-abundance of fruits and so on, he had no value for other humans more than as sex objects. Other humans represented no gain to him other than this. In fact they represented competition for the fruits, and possibly thieves of their sex objects. Woman was a means to man's pleasure. And so there was no motive for society. Perhaps humans had a desire for company that was innate, but in the absence of any threats to his safety or survival, there was probably little benefit for any individual from company. It was only when man recognised he could employ other men as means to his own ends that any motive emerged for 'society'. And so it was, more or less, slavery that produced the motive for society, which required some 'binding' glue a.k.a 'religion'. It has become clear to me that all organised religion that we know of derives from the need on the part of the beneficiaries of slavery to legitimate it, and to coerce the slaves into enduring it, not killing themselves, and even more ironic, actually working hard and reproducing themselves with the false hopes of reward.

So ironic that the dominant western religion was based on a narrative that began with slavery, and soon went on to enslave other nations, as the will of an angry volcano god.

Anyway, religion was blessed with the Oedipus complex. Infants desired that any competition for the attentions of their sex-object parents should disappear. They felt omnipotent. Like all savages they believed in the power of thoughts as magic. And so they devoutly wished for the deaths of their parents, and assumed that their wills would be done. And so, at some level, we all bear the guilt for the murder of at least one person. In fact to us this person was the closest thing we will ever experience to being a god. They 'created' us, provided for us, and then we murdered them in order to possess what they possessed, as our own sex-object, our own possession.

And so we had, in our minds, at the deepest of emotional pre-rational levels, been guilty of the crime of the murder of god. And so we harbored a deeply ingrained, non-rational fear of being punished one day for this terrible deed. And as it was associated with sexual lust, with the desire to possess our mothers or fathers as our own sex-objects, this guilt would be thrust upon our unconscious continuously. For as sexual beings sex is at the center of every act. The unconscious allocates its mobile cathexis to direct our attentions, via pleasure and pain, towards actions which it considers will increase its chances of survival, even past the death of the actual organism it is part of.

And so, in almost every moment of our existence, any time we unconsciously had any sexual emotion or consideration, that terrible guilt and fear of the consequences was lurking. The priests either realised this and employed it deliberately, or they unconsciously, motivated by the same Oedipal complex as their 'flocks', projected it onto their religion, expressing in religious forms and motives, from the murder and eating of a god, to the desire for forgiveness for some unspeakable 'original' (Oedipal) sin closely related to our very coming into existence. Thus guilt became the archetype for all religion. Guilt and the offer of redemption and forgiveness, the escape of punishment for the crime, which became the greatest capital of all priests and religious authorities, even after the priests clearly demonstrated that they had no power over the forces of nature, over fertility, rain, harvests, the outcomes of wars, and so on. They failed as magicians, and yet they had an ace up their sleeves. Oedipal guilt. Sin. Fear of punishment for a crime they never committed except in their imaginations. A crime with no victim. And yet they became the victim of this victimless crime, at the hands of greedy, unscrupulous, opportunists we call 'Priests'.

These priests represented the oldest profession of all. Their only competition was with those who possessed sheer brute force. This competition ruled by might. No-one could oppose them. And these powerful individuals put

in place a strictly defined hierarchy of benefits for all those whose brute physical power came close to their own. They could risk everything in trying to steal power for themselves, or they could accept the benefits offered to them by the current King, who also granted them power over everyone else, in the name of the King. A complex system of status's, privileges, rewards, and benefits trickled down from the top to the bottom. Each office bearer had something to gain by playing along with the system. Each had the promise of moving up in the hierarchy, to even greater privilege and benefits. Thus we had a system of beneficiaries and their benefactors. What became the 'beneficiary classes'?

The benefits of course had to be produced by someone. The slaves and those at the bottom of the hierarchy. But why should they suffer to work hard, only to have their product of their labours consumed by others? Most lived so miserably that any sort of felicity calculus of costs and benefits would lead them to choose a quick death by hanging, rather than endure a life of misery and exploitation. At very least better to die fighting for your piece of the pie, than to live as the means to other people's ends, as a means to other people's pleasure and comfort.

And so the magician priests, long after the public lost all fear of them as magicians, or lost all hope in their magic to do good for them, to provide for their security, success in battle, the fertility of their animals, crops, and wives, or for rain, found a new vocation. They would employ their clever cunning to coerce people to give them power out of a greater fear, and out of an even greater hope, than any they had for their meagre earthly existences. Thus was invented Hells and heavens, in every world religion, even where every prophet that religion had adopted made no mention of such after-worldly threats or promises, let alone threatened people with them for suicide. In fact the Bible makes no mention of suicide whatsoever. So what basis did the Priests have for deciding for themselves that god is against it?.

The people shared their Oedipal fears in common. They also shared, in common, dreams and hopes of a better life, or after-life, or next life. The priests used all their magic tricks to lend themselves some sort of authority. They re-wrote histories to indicate a direct connection with the Gods, and these god's original chosen representatives. Thus they constructed a transferred authority for themselves and their religions. They were god's chosen representatives. They had been given the power to decide who would go to heaven and who would go to hell. As god's chosen representatives they naturally lived like gods on earth. They were granted every privilege befitting the most ancient of gods. Access to virgins. The right to murder and rape and steal. That was the privilege natural to the gods and their earthly ambassadors.

And once you had power, you could use it to torture anyone who dared question your authority, and your right to power, and privilege, and wealth, and the right to act like the ancient gods, free from any guilt, let alone any earthly prosecution, any earthly laws, moral codes, or courts.

The Kings were willing to indulge you, as they needed the priests. The priests legitimated the kings' rule long after he had the power, as a individual, to defend his privileges, his wealth, his power, his sex-objects, his castles, his lands. There was no earthly way for him to control his subjects, and to insist upon his own authority. He was vulnerable at all sides, despite the contrivances of the complex and intricate hierarchies of benefits and privileges he bestowed upon anyone who might pose a threat to him, or be able to offer him their services as means to his own ends.

The priests thus found for themselves the perfect niche in a slave society. They would threaten the slaves with fates much worse than death, even worse than the torture the King and his goons could inflict upon them. There would be no escape from slavery. It would be better to endure anything they might suffer here on earth, than to suffer the eternal afflictions of Hell.

Later on, when individuals gained more rights, as Kings saw they would be of more use to him as citizens than serfs, working harder, and ultimately becoming better means to his own ends, than when he legally owned them and the products of their labours, slaves had to be sourced from elsewhere, than from among his own people. Thus races were invented. Foreigners were defines as of inferior races that God had produced to slaves to his chosen people, the King's people, the priest's 'flock'. At first anyone from outside the kingdom was considered another race

of people, and potential slaves. As Kingdoms grew to become states and nations, it became necessary to find clearer lines of demarcation, and so trivial differences like skin-colour were adapted as defining characteristics of 'races'. I have written elsewhere in detail about the evolution of racism to meet the needs of slavery.

However my recent epiphany is that religion and slavery are reflexive of each other. Their *raison-de-etre*, their motives, their concepts, their necessities, their definitions, all their meanings and purposes, are intricately interwoven into the one fabric we call 'Society'. Society is bound by religion. Each exists as a function of slavery. Without the motive of employing other men as means to ends, as means, rather than as ends in themselves, without the prospect for slavery and other less obtrusive means of exploitation, there would be no real motive for the emergence of religion, and its cohort, society.

Thus Society equals slavery. Religion equals slavery. We value each other as means to our own ends, consciously or unconsciously. Our unconscious allocates a mobile cathexis in ways which reflect this. Thus we find pleasure in the idea of society, and even of religion, especially if we are members of the beneficiary classes of society, or at least hope to enter those classes one day, or at least see our children do so.

And on the subject of the unconscious, and its allocation of a mobile cathexis, the ability to choose which sensations will be perceived as pleasurable or displeasing, rewarding or painful, by the consciousness, and sub-consciousness, let us consider the complementary nature of Thanatos and Eros.

Yes, for new things to emerge, existing things must be destroyed. This is recognised by the unconscious. Alternatively you might want to see it as the genius of the generative forces of the universe, that we should find pleasure in destruction. Of course this all brings to mind Nietzsche and the Hindu god 'Shiva', and Freud. So the unconscious, seeing a need for destruction, as a requirement for generation, and novelty, and therefore of experience itself, directs a mobile cathexis in a way that we find pleasure in destruction. Of course we repress this, as being anti-social, as anti-the society from which we accrue our benefits. And those who accrue no benefits, are tricked by false hopes of benefits in the next life, or after-life, by the priests, for enduring a hell on earth. Better a hell on earth for 100 years, than an eternal hell!

And that same unconscious also harbors a sado-masochistic tendency for self-destruction, as punishment for the Oedipal murders of a god, perhaps hoping that if it punishes itself enough, inflicting enough pain, humiliation, and renouncing enough pleasures as self-punishment, it might escape the wrath of the dead god. It might show mercy upon the soul that has inflicted so much misery and pain upon itself, as a sign of self-judgment, as a show of remorse, to the god, for having killed it.

This accounts for many neurotic symptoms, a-la 'the neurotic submits to renunciations and restrictions defined as defensive measures', the typical female active seeking out of, and participation in, abuse from a partner, fears of success, unwillingness to enjoy the privileges available, and so on. It accounts for religion. It accounts for the protestant work ethic. It accounts for all manner of self-deprivation and phobias. I have discussed all this in detail elsewhere in my TROONATNOOR books.

Nietzsche recognised the need for destruction, as Hitler did. Better to revel in it than to fear it and be disgusted by it, if it is necessary to the generation of a better future. That is Nietzsche's genius. The genius of the Hindu god 'Shiva', and even 'The Bhagavad Gita'. It was Freud's genius to reveal the role of the Oedipal complex. And this recognition comes as a revelation to me.

But it does not end here. I do not accept that destruction is necessary to generation, at least not the sort of destruction that is painful.

Today we are on the verge on constructing new means to our ends. Robots. Thus slavery will ultimately be unnecessary, as robots will be our slaves. Then the masses of humans who today represent a value to the beneficiary classes, as the source of their benefits, despite the other unfortunate, displeasing aspects of their existence, will become defined exclusively by these displeasing aspects. They will become holistically, in net terms, defines as liabilities, as sources of displeasure. No longer being sources of pleasing benefits, they will simply be seen as eyesores. The beautiful among them will be sources of pleasure as sex-objects. The talented among them as sources of

beautiful works. And so on. But as a mass, with the actual and true abolition of slavery produced by robotics, they will be of no value, and will represent potential sources of threats, in terms of disease, revolution, anti-social behaviour, violence, and so on. They will be defined as a form of pollution. Their waste, their rubbish, their physical bodies themselves, will all be seen as toxic pollutants. They will threaten the environment in their billions. And thus the beneficiary classes, focused upon their own benefits, defining the masses as mere potential means to their ends, finding no use for them, finding they represent no potential value even, will certainly dispose of them. They will do so in unobtrusive ways. They will not want wars in which the future playground of the beneficiary classes might be damaged, even destroyed completely and irrevocably. And so they will introduce new plagues, new viruses, and diseases.

The optimal response, that of positive selection, of responsible reproduction, would make such more painful responses unnecessary, by preventing the situation from emerging in the first place. We have yet time to introduce my Eden Protocols. However I have no doubts that in a not too distant future, when the billions no longer represent a benefit to the beneficiary classes, the current situation, which is untenable and cruel, will be resolved one way or another. I am offering a painless solution. The only sacrifice would be the right to indiscriminately and selfishly reproduce. I am offering positive selection. An escape from history.

Like Nietzsche's holy man Zarathustra, I have walked the tight-rope. I have descended into the abyss, and emerged, en-lightened of so many things. Only unlike Nietzsche I offer an alternative, pain-free way into the future. Eros requires some Thanatos, but the form that Thanatos takes can be closer to Eros than it has ever been. I am a prophet of love. Not love for misery, suffering, humiliation, and 'noble' lies, but love for pleasure, for nobility, for truth, for beauty, and for the optimal relationship to Thanatos, to 'transformation' rather than outright destruction, to positive, rather than negative selection.

We were not kicked out of an Eden at some time in the distant past. Eden has always been an aspiration. Not the Eden of the few at the expense of a living hell for the many. That has been the true Eden sought and achieved by the 'chosen peoples' of the bibles, and their priests, their popes, and the Plato's. That Eden is Plato's 'Republic' as realised by the organised religions of the world, from Daoism to the Catholic pagan cult. Those beneficiaries living in the current Eden will despise me, and seek to annihilate me. They will succeed. But the nature of the Greek Tragedy, the archetype of all prophets, is that by virtue of my works, I shall transcend their defeat of me. If you think I sound mad, well consider that all holy men are expected to be madmen. You don't come away from the abyss un-touched. Read all my books before you even consider what I might mean with these utterances.

We prophets represent a threat to the beneficiary classes of our times. We threaten to kick them out of their earthly paradise. We do not consider it fair that a few should enjoy that paradise at the expense of those locked outside its gates. We would prefer a more modest paradise that all can enjoy. We prefer to focus on the authentic sources of pleasure, those which come at little cost to the healthy and enlightened, and exact no cost on anyone else, thus requiring no slavery, and treating no-one as the means to their ends, as the vehicle for their own exclusive pleasure. We seek a world defined by fairness, and synergy.

If there is ever talk of the dawning of a new age it will only come along the lines I have described. Any other alternative will be a deception offered by a group of individuals seeking to institute a new exclusive Eden for themselves. They will offer the same lies as those revolutionaries of the past. Their intentions will simply be to replace the current classes of beneficiaries with themselves and their backers, rather than to abolish the system in principle. They do not seek to topple kings to usher in true democracy. They simply wish to murder the current king in order to assume his throne, his powers, his privileges, and his benefits. And as always they will exclude the bulk of humanity from their Eden. They will exploit them as the means to their own personal ends, the ends of the beneficiary class members, the personal privileges, benefits, luxuries, comforts, pleasures, and excessive, conspicuous, wasteful status-goods and services which define their internal statuses within the beneficiary class as a whole.

The Bolsheviks replaced financial capital with another form of capital, membership of the communist party, which became the beneficiary classes under the soviet system, enjoying a true workers paradise in the sense that they

enjoyed an exclusive Eden which the workers produced for them. They used brute force and ideology, a form of secular religion, with its own dogmas and 'noble' lies, to coerce the submission of the masses to their wills. Every religion has experienced the same evolution. Revolution is offered promising equality and justice, but all that happens is that a new elite forms which enjoys all the benefits and corruption that the old elites enjoyed. New words, same old shit.

I am offering a more demanding but authentic alternative. No lies. No exclusivity. No beneficiary classes. Fairness. The optimal level of inequality consistent with human nature. But first you must holistically inform yourselves by reading my TROONATNOOR books. Before you have done this, any attempts of mine to inform you personally will be counter-productive. And so I shall not speak with you personally on any of these matters until you have read my books. I shall have to employ the greatest self-control in this, as it is my nature to seek to inform anyone, at any time, no matter how hopeless the situation. Until you are possessed of the pre-requisite level of holistic enlightenment, it will be like trying to sow seeds of wisdom on un-tilled, unprepared soil. It will be a waste of my limited resources, and be of no benefit to anyone.

What are the chances that anyone will read my books, and benefit from all my efforts, sacrifices, pains, and labours? Very slim. The only authority I have to appeal to is contained within the arguments I appeal to you to read. And so it is a catch-22. I expect few, if any, readers. And even fewer comprehending minds. And so I can only hope that somehow the same conclusions will be reached by people with the means to implement my Eden Protocols, as well as the motives.

In any case, sooner or later I prophesise that the masses will come to represent a liability, and at least the scale of the problem will be reduced by a beneficiary class intent on preserving its playground.

Now I shall seek to secure the most modern and ancient of forms of transferred authority. Success. People will listen to someone who enjoys the success they wish for themselves. Success itself, whether in battle, in harvests, in finance, in sport, in music, in any field felicitous to the enjoyment of life and access to the benefits of society, all motivate a person's curiosity in what the successful speaker has to say. They hope to hear the secrets of their success, so as to copy it. And in the process the speaker gains a transferred authority for anything they have to say, be it about toothpaste or politics. And so I will go back to working on my music and novels, in the hope one day to secure some success, and through it an attentive audience willing to suspend their judgments about me for enough time that they might consider the arguments contained in my books.

The transferred authority of prophets and religious dogma

Plato built up Socrates as a super-man, to use him as the spokesperson for his own arguments. Around the same time the followers of the teachings of Buddha and Mahavira did the same. Marx gave his own ideological wish list the authority of history when he fabricated the myth of a historical determinism which had Socialism as its 'end'. Moses claimed to speak with his god's authority. Moses and Hitler are identical historical figures, having chosen a people for themselves, and claiming a unique historical destiny for them. This destiny 'legitimated' their holocausts. Mein Kampf and the Torah are identical documents with the same historical products; mass-scale theft, rape, murder, and genocide.

The New Testament writers built up a mythical Jesus, recycling the then current gods and the myths associated with them. The 'disciples' had Jesus speak their words, with a god's authority. Mohamed claimed to speak for the angel Gabriel, and hence with a god's authority. John Smith claimed to read from golden plates he had found, which recorded a god's words, and therefore to speak with a god's authority. More ancient shamans claimed a connection with the spirit world, and hence to speak with the authority of their ancestors. The tradition of appealing to tradition in general as an authority is, well, traditional.

The intentions of all these prophets may well have been good. They felt their ends justified their means. Plato's 'noble lies' are perhaps the first documented instance of what became a common practice. Lie to the people to motivate them to do what you think is in their interests, or less nobly, what is in your interests.

Buddha is perhaps the first to adopt the strategy of compelling argument and to reject dogma and 'transferred' authority. For him the argument must be the authority in and of itself. If it is not compelling, then it should not be granted any authority.

Every prophet is bound to feel the seductive lure of 'transferred authority'. Perhaps the historical Buddha, Jesus, and Socrates were strong enough to reject it, seeing that if they employed that strategy there was no stopping everyone else doing so. If the authority of arguments came to be based on the authority of the speaker, or who they claimed to speak for, then the substance of the argument would become less important. Any charlatan with an ideology or desire for power might employ the strategy once they, in their own employment of it, had legitimated it.

However the followers of prophets including Mahavira, Buddha, and Jesus, frustrated with the lack of acceptance of their prophet's teachings, and in many cases seduced by the desire for power, built up myths for their prophets. These myths conferred the authority of gods, super-powers, or historical destiny upon their prophets. Naturally this conferred a transferred authority upon themselves, as the present-day representatives of that prophet, that authority. Mohamed imitated them with the same motive.

The truth ends up on the scaffold, while lies end up on the throne

The Bible and Koran both warn those people with the most fortunate holistic inheritances that they are being tested. God expects them to re-distribute their good fortune among the less fortunate. God is testing them more than the rest of us, upon whom he has seen fit to bestow mediocre, even bad, holistic inheritances.

The bible and Koran was never intended to be taken literally. They are deliberately ambiguous. Mohamed states that this ambiguity is also a test. You can interpret his words in self-serving ways, or in ways that serve others. Which way the Saudi Royals, among all the worlds Royals, and fortunate people, have interpreted this ambiguity is clear. They have taken the most convenient, satisfying, masturbatory interpretations. They have chosen to keep their wealth for themselves, rather than share it. Rather than re-distribute their God-given good fortune, they chose to consume it in selfish ways.

Warned that it is easier to ride a camel through the eye of a needle, the most fortunate have merely paid engineers large sums to manufacture needles with eyes large enough to drive an armored limousine through.

Find me one religion where the authorities do not live in opulence and self-glory. Find me one Saudi Royal who lives modestly, so that he might share his God-given good fortune with others. Find me one religious authority that does not interpret the Koran and Bible texts in masturbatorily self-glorifying and self-serving ways. Find such a religious authority or Royal, and you will find the rest of the religious authorities persecuting them, crucifying them, burning them alive.

It is said that the truth always ends up on the scaffold, while lies always end up on the throne.

Luke 16:10 reminds us of the indivisibility of Justice. People continue to refuse to validate this concept, as it is too spiritual in nature to be included in any of the thoroughly human religions. Luke states that 'He that commits any injustice at all, is unjust', in some bibles. In others he warns us that 'The man who is corrupt in the smallest of matters, is not to be trusted in larger matters'.

This is what I have argued for decades. Principles. Principles do not require huge tomes of precedents, clauses, or interpretations. Principles are simple. They are clear. They are incorruptible. They cannot be distorted. They cannot be avoided. They cannot be 'spun'.

The principle of justice is clearer than any other. To do unto others as you would have them do unto you. The golden rule. To behave, when you are in a position of power, as you would want those with power to behave towards you, when you have none.

Rawls' 'Veil of ignorance' and my own 'Optimal Ethics Generator' seek to motivate people back towards the principles that the prophets sought to instill in us.

Of course Jesus called for his followers for them to treat the least among them, as if they were Jesus himself.

Of course he was crucified (in reality or myth), for daring to be so spiritual, in the face of 'religion'. Religion is merely a form of power. It was produced by, and completely reflects, our all too human natures. Any truly spiritual value it ever possessed was corrupted. The true intentions and spirit of the prophets was ignored.

Thus we have to abandon all hope of religion ever producing an increase in social justice. It was never designed or intended to do so. It never did. The priests simply abused their power. The spiritual foundations of religions became over-run with superstition, ceremony, and ritual. The sorts of superstition, ceremony, and ritual the prophets had sought to banish.

So don't dare tell me you are a servant of god when you fail to re-distribute your God-given good fortune in full among the less fortunate. You are a servant of yourself. You serve merely yourself and yours. If any God actually existed, he would have smote you all dead in your tracks. You all failed his test.

God was created by man in his own image. Religion was produced by man to serve his own interests. Produced by the men with the power, to increase and reproduce this power over generations. To ensure access to all the privileges and luxuries you could imagine. And so the priests speak only for themselves. They are men. Their motives are human. Religions are merely a reflections and extension of human nature. There is nothing divine in it.

There is divinity only in the desire to help others. This is the core of all spirituality. There are of course some elements to be found in the world religions. However they are only ever marginalised and nominalised. Their voices are muted, for fear of being heard. The priests will only spin them to serve their own selfish purposes.

I write this of course for those who have not yet managed to comprehend the nature of gods and religions. I write this in case there are some truly faithful out there, to remind them that the truly faithful have no place in any of the world's religions. I write this to warn them to escape before their true piety is recognised by their peers, and they are extirpated by them.

The first reformer of the established religious order was perhaps Akhen Aton, who himself continued the tradition of the priests at On. He abolished the existing Priesthoods of Ancient Egypt, in favour of a simple spiritual philosophy known as 'living in Ma 'at ', meaning living in truth, justice, and an appreciation of the beauty of nature. Of course the priesthood lost all its privileges, and rebelled within a few years. They murdered him and destroyed his new city and religion based on principles, rather than complex codes, rituals, and of course, priestly privileges.

Zoroaster taught a similar philosophy of principles with his 'Mazda-Yazna ', or worship of truth. He taught the simple principles of right thinking and right acting.

Buddha taught us to trust our own reason. He offered compelling arguments. His followers did more harm to him than his opponents, in contaminating his teachings, ignoring his instructions, and setting up a religion which adapted all the superstitions and dogmas we find in all the world's religions today.

A well-known Moses, model for Adolf Hitler, then founded his own monotheism, combining Yahweh the volcano god, with elements of the teachings of the Priests at On. We know of this religion as Judaism. It was a continuation of the established priesthoods of Egypt. 'The best of the best' was to be given to the priests, in honor of god. Of course other Jews then continued the principles of Akhen Aton and the priests at On, and attributed their teachings to a prophet they called Jesus. He, like Akhen Aton, was of course crucified, in the myth or reality. And since then anyone attempting to replace religion with true, principle based spirituality, such as that taught by the Priests at On, Akhen Aton, Jesus, and Buddha, suffered fates worse than death.

So keep in mind. Religion is man-made. It was produced (nothing can be created as such) by a small group of people in their own interests. There is nothing other-worldly or divine in the worlds established religions. Where it exists, it is extirpated and ex-communicated. It is tortured and burned at the stake.

Search for divinity in yourself. No building or ritual is sacred. The only thing that is sacred is the will to serve others. The only sacred acts are helping others. Prayer is meaningless without action. Act your prayers. Otherwise they are an insult, a sacrilege.

The priests have no magic. They have no connection with any divinity. They serve their worldly masters in their worldly enterprises.

Ethics Technology: My 'Optimal Ethics Generator'

Imagine you knew for certain that after each life you would be reincarnated randomly as any creature on this planet. How would you define justice? Who and what would you include as deserving of it?

If this belief was adopted as the hegemonic dogma on this planet, what changes do you imagine would take place in our relations with each other, with animals, and with the not-yet-conceived?

Random new-births would mean that we would lose our private goods in death, but would re-inherit all the public goods we owned in common. Would we re-produce a society where a minority owned and passed onto their own children, the majority of the world's wealth, privilege, and opportunity?

My Optimal Ethic Generator is similar to Rawls' 'veil of ignorance'. Rawls noted that people would only be motivated to produce a fair, and therefore just, set of social relations if they were ignorant of their own position within that set of social relations.

We tend to promote systems of relations we think will benefit us. The only time our intrinsic motivation to serve our own narrow self-interest promotes justice, is when the only way to serve our interests is to promote justice.

As in the case of Freud's siblings, if we cannot secure greater benefits for ourselves, our next best bet will be to ensure no-one can have more than us, and seek an equal distribution of benefits. Where we are ignorant of our own holistic inheritance, we will not be able to promote the interests of people with our particular holistic inheritance. We will be motivated to act as if we cared about others, as without knowledge of who we are, we are the others, for all planning purposes.

Empathy may motivate us occasionally to relieve our empathic suffering by relieving other's suffering, but more often we just turn away, numb ourselves to their condition, and do nothing. Empathy is not a reliable motive, especially when it conflicts with our self-interest. We like to keep what we have. We are not happy sharers by nature. Self-interest is the most reliable motive for action.

The 'tobacco-debate' is a clear example of human nature. Ultimately appeals to goodwill and empathy do not work. Enforced laws are needed, 'speed-humps'. Once people are compelled to do the right thing they usually accept it, as they know it is the right thing to do in principle, and now they have an immediate and concrete motive to do it, the risk of penalties.

The lesson which Hume already taught us? Combine personal cost-profit motives with appeals to empathy and goodwill, and you will get people acting as if they are rational, and as if they really care about justice in principle.

Perhaps one day my Optimal Ethic Generator will become the hegemonic dogma, or we will employ hypnosis or drugs to induce Rawls' "veil of ignorance" during law making processes and political elections.

One-step enlightenment

Animate things are animated by motives, by desire. We inherit motives genetically and socially. They are the puppet-strings. We are their puppets. As long as you live your will is determined by them. What you experience as 'free-will' is merely the freedom to act upon these desires, these motives. Schopenhauer put it best when he said while we may at times be free to act on our motives and desires, we are never free to choose them.

You can use meditation and other forms of self-hypnosis to free your mind of conscious desires and motives, but that is merely existing rather than living. It is a rejection of desire and life, rather than an affirmation of it.

What you feel to be 'choice' is merely the dominant motive or desire among competing motives or desires. You feel you have made a decision, but decisions are merely the product of a process. It is impossible to make an arbitrary decision.

You may rationalise your behaviour after the event, but all behaviour is emotionally motivated. All behaviour has the attempted satisfaction of some desire as its motive. If you can find any behaviour without motive you will have found free will. That is the definition of free will. That is what free will would be, if it existed.

Even the belief that you 'decide' to move your finger, 'at will', was made milliseconds before you felt you 'decided'. This is scientific fact.

Reason is the desire to enjoy enduring satisfaction of desires. It is not the opposite of emotion. It is, as Hume puts it, 'the quieter emotion'.

Take all of your motives and desires and mentally place them at a distance. They are the self. The absence of the self, the sum total of our desires, is 'Thanatos', 'calm', or 'nirvana'. Without them you have no motive, no desire, no self, no dis-satisfaction or suffering.

You also have no access to pleasure. For most people the costs of life far outweigh the benefits. For most people the only way to affirm life is to positively focus on the glass being 5% full.

Socrates was among the first to define death as the philosopher's ultimate goal. Only when we are free from the limits of our perception can we hope to see the ultimate reality. Chasing after satisfaction always leads to dissatisfaction. This is why the 'quiet' emotion of reason was valued above 'pleasure' per se.

"Life's but a walking shadow, a poor player that struts and frets his hour upon the stage, and then is heard no more. It is a tale told by an idiot, full of sound and fury, signifying nothing." Macbeth (Act 5, Scene 5) William Shakespeare (1564 – 1616)

Buddha, Socrates, Schopenhauer, and many of the philosophers we respect today, found NO compelling arguments for affirming life.

And those others, born to lives of at least relative privilege and satisfaction, paid for by others sweat, toil, suffering and exploitation, had every motivation to avoid confronting the issue. For them the glass was always more than half full.

My Eden Protocols, however, seek to produce a world and lives worthy of being affirmed by everyone.

Remember the world we have inherited is the product of interactions, and only persists as long as it is constantly re-produced. This defines our response-ability.

Blank-slates, karma, and meritocracy: Masturbation for the lucky and blaming the unlucky

If we are all born 'blank slates' with equal potentials, in a meritocratic society where rewards are proportionate to effort, sacrifice, and risk-taking, then inequality is legitimate. If you get what you deserve then life is fair.

Once you recognise that we are not born with equal holistic inheritances, that intelligence, health, beauty, talent, socio-economic status, and access to resources and opportunities such as education are not fairly distributed, you need an alternative myth to legitimate inequality.

Karma is this myth. Karma defines our unequal holistic inheritances as deserved, having been earned through our behaviour in past lives. This adds insult to injury, defining the unlucky as 'morally' inferior to the lucky. The lucky need feel no compulsion to help the unlucky, to re-distribute their luck, their windfalls, as the unlucky deserve their bad fortune.

Blank slates, meritocracy, and karma all assume free-will. We can only deserve to be rewarded or punished if we have free-will.

If our behaviour is determined, then it would be unfair to punish or reward us for behaviours that are not within our control.

The keystone to enlightenment is a recognition of the deterministic nature of TROONATNOOR. No system of social relations with the fallacious assumption of free-will as its basis will ever produce holistic justice.

The concept, the myth, of free-will, is perpetuated most strongly by the lucky few who use their favorable holistic inheritances to accumulate power and privilege for themselves, to exploit and re-produce inequality in the service of their own desires.

Remember that inequality is produced by the universe, but only persists if it is re-produced. This is our level of response-ability in an interactively deterministic universe.

If you are among the lucky it is satisfying and convenient to define your luck as earned in this life, or, where this is patently absurd given the facts of our behaviour in this life, the previous, and therefore deserved.

However our nature and our nurture are inherited as part of our holistic inheritances. No-one can deserve their holistic inheritance. Our holistic inheritances are randomly distributed. It is the luck of the draw, to which parents, society, historical period, and therefore opportunities, we are born. Karma cannot exist in a deterministic universe such as the one we live in.

We can only rightly deserve what we have earned, through effort, sacrifice, and risk-taking, in this life.

The outcomes of our actions are the product of effort-sacrifice-risk multiplied by the luck of our holistic inheritance. Luck leverages effort-sacrifice-risk.

The greater our holistic inheritances, the more likely it is that we will believe that we can attain our desired ends if we invest effort-sacrifice-risk. That is why we often observe a higher level of motivation in people who have inherited opportunities, talents, beauty, intelligence, wealth, social connections and education. The realistic confidence that we can succeed is motivating. Thus success is facilitated or prevented by our holistic inheritance, and this indirectly determines our level of motivation. Thus blaming someone for being unmotivated is as absurd as blaming them for any other part of their holistic inheritance.

The more realistic our chances of success are, and the more our effort-sacrifice-risk taking is leveraged by our holistic inheritances, the more motivated we are likely to be to try, and to keep trying when we face setbacks. The more able, with greater access to the resources required for success, are more motivated to invest effort-sacrifice-risk than the less able, as they rightly feel more confident of ultimately being rewarded for their effort-sacrifice-risk.

Those who use Napoleon or Adolf Hitler as counter-arguments forget the inherited personality and, more importantly, historical situation their 'successes' were favored by.

The rare cases of 'rags-to-riches' successes are used as propaganda by the lucky, to deny the reality that we tend to stay in the socio-economic-status group we were born to, no matter how hard we try. It is a myth the unlucky want to be true, and hence it is eagerly consumed by the masses. It motivates those with poor inheritances to work hard for the benefit of the privileged minority, while seeking their own, unrealistic dreams of joining that privileged minority.

And as the unlucky are no nobler and no less opportunistic in their motivations than the lucky, there is no reason to expect any changes in society when they come to power. Human nature is opportunistic. It did not change when we moved from aristocracy to democracy any more than it did when we went from capitalism to socialism. There was merely less for the privileged to appropriate under socialism, as people were not motivated to invest effort-sacrifice-risk taking, and the production of consumer goods was given a low priority by the central planners, who got all their 'luxury' goods direct from the Capitalist west.

It is a fallacy to assume the victim is any better than the perpetrator. The weak, untalented, unattractive, not-so-intelligent want to eliminate the privileges they feel are unattainable to them, not out of a love of justice, but merely as they do not want others to have what they are unlikely to attain. Everyone wants to keep their own privileges. If you asked people to set a level for a wealth tax, they would set it just a bit higher than their own level of wealth. Tax those richer than themselves. They will not, however, want to share what they have with those less fortunate than themselves.

Socialism is merely another form of opportunism. Those without the current forms of capital want to pretend we are all equal. Like Freud's siblings, they recognise they themselves do not have the qualities by which privileges and power are naturally accumulated, and so giving up on the hope of having more than others, they content themselves with ensuring no one else shall have more than them. If they themselves don't have the qualities to be better than others, they will make sure all are 'equal'. This is their best opportunistic strategy given their poor holistic inheritances.

And as experience in the U.S.S.R shows, under socialism party power is exploited as opportunistically under socialism as other forms of capital are opportunistically exploited under capitalism. Those with power use it to accumulate privileges and goods for themselves, whatever the form that power takes. Search in vain for your 'noble savage'. Doubt the motivations of your 'socialist'. The first thing they do when they get in power is destroy anything of real beauty, talent, truth, or nobility. They vent their self-loathing on anything that reminds them of their own weakness, lack of talent, lack of beauty, and lack of nobility.

Further, as most people want to reproduce themselves, and not feel guilty for the poor inheritances they will force upon their offspring, they delude themselves, imagining their children can have it all too. This allows them to blame their children if they do not live up to the myth of the potential their parents imagine for them.

The crux of the myths of karma, meritocracy, and the blank-slate is the blaming of the victim, and the reflexive masturbatory self-congratulation of the lucky.

The unlucky are motivated to continue striving for a mostly impossible quality of life while actually producing all the products that make the lives of the lucky so comfortable and rewarding.

Of course they do receive benefits for their efforts in terms of higher living standards. The fact that the lucky privileged can appropriate most of the value produced does not mean the exploited are not rewarded at all for their efforts.

Under Socialism the self-interest motive is mostly eliminated. Capitalism, with its myths, does motivate people to effort-sacrifice-risk, and does produce better outcomes than Socialism ever could. Socialism is not compatible with human nature. The real question is whether we could allow those who ultimately produce most of the value to consume a fairer share of it than they currently do.

Evolution, functionalist teleology, and intelligent design (a.k.a Crypto-creationism)

Energy can neither be created nor destroyed. It always has existed and always will, transforming in interactions through different states including heat, light, and matter. The most basic forms of matter combine to produce more complex ones. The table of elements shows this 'evolution'. This process is spontaneous and continuous. Everything is in a process of change.

Gods would have to be the product of pre-existing things. They would be one level higher in the chain of being, rather than 'creators' of being. Positing their existence is superfluous to our understanding of anything.

No-one can claim to understand the nature of awareness. Today in laboratories living organisms are produced by combining what we conventionally define as inanimate molecules. This convention seems to be very problematic. It seems more compelling and in the spirit of Ockham's razor to see all matter-energy as having the potential for awareness. What this potential for awareness actually becomes aware of is merely determined by the form it takes.

Otherwise we are left with the notion that somehow something that is not aware, can be combined to produce something that is.

Humans have tended to define other animal's behaviours as instinctive compulsions. If you can recognise the deliberate, motivated, object-oriented motivations of animals, then perhaps you might also imagine that electrons experience their own motivations, rather than being merely compelled by electro-magnetic fields. Reflexively, you might be able to accept that you yourself are a mere puppet to your motivations, the equivalent of an electron being attracted and repelled.

Aristotle made the typical mistake of philosophers. He failed to continue his deconstruction of arguments into their most basic assumptions, usually those that are implicit rather than explicit. He stopped too soon. He asserted that the 'first cause' is man's will, his motivation. He just assumed this. He never interrogated this assumption. He never asked where these motivations come from. Of course Schopenhauer recognised that it is the will itself that is the master of the human animal. As such, in Aristotle's terms, it is will that is prime cause, and not 'man'.

Aristotle's teleology is his most fundamental error. Combined with an anthropocentric mindset which places humans at the center of the universe, this teleology, where things exist to serve functions, propelled the evolution of the gods into the one God. If properties and things exist to serve functions, then something must have had that intention in their design of them. The logical conclusion of such faulty reasoning is the existence of a God with intentions and designs. This God is far removed from the original concept of gods with all the human weaknesses, themselves victims of, rather than the designers of, the universe.

When 'Bear' on 'Ultimate Survival' tells us that 'Avocados grow on the top branches of the trees to protect them from predators', or the star of 'River Monsters' refers to a fish as 'purpose-built', they are continuing in a long tradition. Such popular language culture usages are ubiquitous and insidious. Does 'Bear' really think trees either deliberately only grow fruit on their top branches, or that they were 'designed' that way? Or was he merely speaking out of habit, without really thinking? And what habit was he expressing? The Stoic-Platonic-Aristotelian notion adopted by the Catholic Church that 'all things serve some purpose'. Thus 'all things are for the best'. They are all 'part of some god's plan'.

Birds do not have wings to fly, they fly because they have wings. Faculties do not evolve to serve functions. They evolve by chance, and accumulate as they increase their host organism's chances of survival and reproduction. It is incredibly frustrating to hear even modern documentary narrators tell me how polar bears evolved their white fur as an adaptation, in order to be less visible to prey and predators. Evolution did not give our ancestors the power

to walk on their hindquarters in order to wade through water, gain a better view of their environment, or free their hands to use tools.

When an Attenborough announces this in his TV documentary he is reinforcing the same faulty, millennia old teleology of Aristotle. Our ancestors found at some point they could walk upright, and this they found useful, so they continued it. It conferred advantages upon them that allowed them to survive and reproduce. Of course other animals without this advantage also survived.

This completely misrepresents the passive, hit and miss, random nature of evolution. It is merely one step removed from creationism, implying some design, intention, or plan on the part of evolution. It merely, intentionally or otherwise, replaces a caring, personal, designing, active, planning, foresightful god with an evolution with the same characteristics and intentions. Polar bears are adapted because they have white fur. They did not evolve white fur in order to be better adapted. Evolution has no plan, no intention, no design, and no goal. It is a spontaneous and open-ended process.

Random mutations occur. If the organism that is produced survives and reproduces, the mutations are reproduced. Such random mutations occur now and then over millions of generations. They accumulate within the organisms.

Scarcity and the resulting competition for resources means that only some organisms survive and reproduce. This is negative selection. The most successful competitors are those whose accumulated mutations bestow a competitive advantage upon them.

Complexity and sophistication emerge as mutations accumulate over millions of generations. Evolution naturally moves in the direction of increasing complexity and sophistication without any intention, plan, or motivation. It is a hit and miss process.

Human creativity is also a hit and miss process. You must be willing to take chances, and accept that the price of hits is a lot of misses, the price of success is a lot of failure. Ask any creative person, inventor, scientist, musician, writer, or designer. The only difference is that we have motives. We have intentions.

Or to be more precise, motives and intentions have us.

Aristotelian teleology produced a planning, designing, all-capable, competent, creating god. Our enlightenment made that god redundant. However the failure of most people to comprehend the true nature of evolution has maintained the original proposition for the existence, for the necessity of a creating, designing god. When supposedly enlightened people do the work of creationists we must question their integrity, or their competence.

Aristotelian teleology produced the logical need for a god, and provided the most fertile ground for that god's evolution. That same logic is now contaminating the pure reason of evolution in an insidious and invidious way. It 'created' a god, and now, after that god's death, it appears to be reviving him by indirect means. It is slipping him in by the back door while everyone is watching the front door. Remember all tricks are performed by distracting our attention from the magicians' actions.

Ethical Narcolepsy: Stephen Sackur's BBC 'Hardtalk' interview with Barbara Harris

Narcolepsy is associated with pleasurable activities. Sufferers become paralyzed and even unconscious at the excitement or anticipation of pleasure. I observe the same in human ethics. When we find something directly pleasurable, or a convenient means to satisfying our wills, our desires, and hence indirectly satisfying and pleasurable, or simply a means of avoiding displeasure, we tend to 'switch off' ethically.

Stephen Sackur, during his BBC '*Hardtalk*' interview with Barbara Harris, criticised her actions in offering drug addicts money as an incentive to consent to sterilization or long-term contraception, to avoid the predictable health and social consequences of them becoming pregnant and having more children.

Sackur focused on what he saw as the woman's right to have children, completely side-stepping the issue of the rights of the not-yet-conceived. He simply dismissed the not-yet-conceived as 'non-existent'. He asserted that as they didn't exist yet, it was absurd to consider their interests in any way.

Please allow me an analogy. We already regulate for people and situations that do not yet exist. We do so in order to prevent them from coming into existence. Consider all motor vehicle regulations aimed at preventing accidents, and then limiting the damage that will be produced by them. We accept such reasonable regulations as preventing predictable and preventable misery.

As such the precedent for regulating things that do not yet exist already exists. I am very disappointed in Sackur's failure, or unwillingness, to maintain the sort of intellectual rigor I generally associate with him. All regulations in fact deal with non-existent situations.

That is the entire point of regulation. To prevent not-yet-existent situations arising in the first place, by providing deterrents, limits, boundaries, restrictions, controls, and restraints. Such regulations gets people to act as if they were holistically enlightened, as if they cared about others. This is the basis of all social and economic progress.

The lives of many people can be seen to be slow-motion car accidents. Seen on a larger scale, they are mass scale train-wrecks. The life experiences of most people are easily predictable. We like to imagine we have free will, and live in a land of opportunity, but the reality is otherwise. We live in a deterministic universe. Our life experiences are determined by our holistic inheritances.

One reason this is denied, is that the most powerful members of our society benefit from this denial. They are the beneficiaries of inherited inequality. In fact most of you reading this belong to this beneficiary class. You desire, consciously or otherwise, that the inequality you benefit from should be reproduced, so that you can continue benefitting from it. If everyone was at least as intelligent, well-educated, healthy, and attractive as you, then you would lose all the economic and social advantages that you enjoy over them. You would have to pay them at least what you earn to fix your car, look after your children, clean your toilets, cut your hair, produce all the products you consume, and provide all the other services you enjoy. Thus the ethical narcolepsy.

Sackur went on to state that he 'liked to think' that the children of drug addicts would be taken care of by the British Welfare State. Of course he did not indicate in any way that he himself was prepared to pay higher taxes to ensure that the children that would be born as a result of his position would in fact be taken care of.

Like most people he was happy to take advantage of inequality, but unwilling to compensate the victims of it for society's lack of reasonable regulation of reproduction, and the resulting 'reproductive anarchy'.

The children of drug addicts, for example, are likely to end up in foster care. 70% of children who grow up in foster care in the U.K end up in prison. 50% become homeless when they turn 18, and the 'Welfare State' ceases caring for them. This is why, despite what Sackur imagined, most people would support Harris's scheme. They realise that they pay for the consequences of drug addicts having children. Thus they have a self-interested motive for

this form of eugenics. They are unlikely to benefit from this form of inequality. They are likely to be paying for these children's misfortune, in terms of social welfare, crimes, and imprisonment.

However in general we benefit from other people's misfortune in terms of unequal holistic inheritances. The unlucky become our beasts of burden. We exploit their misfortune to our own benefit. This is in fact the true concern of society as a whole with the actions of such Saints as Barbara Harris. If we accept in principle that not-yet-conceived persons have rights, then the door is opened to my Protocols.

Sackur defined the drug-addicted mothers as the weakest members of our society. However surely it is a human fetus, with no legal protection against being killed, which occupies this rank. After this group of course come non-human animals.

And this brings me to the Southpark episode which attacks P.E.T.A and its leadership. This episode was completely devoid of anything resembling wit or humour. It was pure venom, targeted at a group of the most compassionate, self-less, caring, kind, and gentle people you could imagine. What motivated this vile, invidious, vicious attack?

This Southpark episode of course continues in the tradition of Greek Tragedy in which the audience insists that their 'betters' be punished for daring to be better than themselves. Thus Socrates and Jesus must be punished, and must die for daring to be 'better'.

From a Freudian perspective the writers are clearly attempting to deny their own sense of guilt for their own cruelty towards animals. What else could account for their childish depictions of P.E.T.A members tongue-kissing and having sex with animals? The tone was violently angry, aggressive, and vicious. What, other than projected self-loathing could prompt such venom? Surely it is the expression of a deep unconscious sense of guilt and self-hatred.

And on a lighter note, I wonder why it is not possible to buy Stevia, the natural sweetener so popular in China in Europe or Australia. It is 400 times sweeter, and contains 85% fewer calories than sugar.

Introducing more rigor into the popular language culture. Stop the misrepresentation, and
the abuse of language

In religion

I was recently abhorred by the abuses of language people get away with. For example the owner of the largest Chinese restaurant in the world serves still-living fish that have been battered and deep-fried while still alive. At the same time this person was described by the BBC interviewer as a 'devout Buddhist'. She in fact had built a large 'Buddhist' temple in the courtyard of her restaurant. How dare she associate herself in any way with Buddha and his teachings.

Of course such things are typical of 'religion'. It tends to 'humanise' the philosophy of the prophets in the worst ways. In doing so it tends to 'throw the baby out, and keep the bathwater'.

And how dare Nichols, the Catholic Archbishop of England, claim to be a 'seeker', which is the original meaning of the Greek 'Skeptic', and describes the true, open-minded, completely dogma-free philosopher.

And the same abuses of language apply to secular religions. How dare the Chinese billionaire oligarchs call themselves 'Communist'. It simply beggars belief.

In the entertainment and drugs industries

And how dare BBC's soap opera 'Heartbeat' define alcohol as harmless, while demonising other commonly used drugs. Rob, our young policeman, after catching a 'drug dealer' meets his girlfriend at the pub afterwards, telling her to "sit down and relax and I'll get you a drink". Of course this represents the typical ending of a 'Heartbeat' episode. Much of the 'action' actually occurs in this location, among drug-taking 'patrons'. Of course there drug just happens to be legal, in this time and place.

Alcohol is defined in the popular culture as a harmless bit of relaxation.

However the medical and social facts illustrate that the 'drugs' our hero had 'gotten off the streets' are in fact less harmful than alcohol! When are the media going to stop abusing us with propaganda for the alcohol and tobacco industries, and against less harmful drugs?

The hegemonic, popular, conventional media position, and propaganda, is highlighted when the ex-cop, now bar-owner of 'Heartbeat' admires some home-made spirits, cheering 'Na Strovia', the equivalent of 'To your health'. This ends a storyline in which a 'speed' consumer goes a bit crazy and does a high-wire act, falling to his death. While this sort of behaviour not un-typical of drunken clowning-around, it is merely used in this context to 'reveal' the 'evils' of illegal drug use.

Imagine offering someone an injection of heroine, while cheering them on with 'To your health' and admiring the quality of the drug.

It is a fact that alcohol is more damaging in every way to society, individuals, and our economy. So stop it! Stop distorting reality, and start dealing with the real problems, alcohol abuse, tobacco addiction, and our growing addiction to junk food and gluttony. Around a third of all children are already obese, leading to heart disease and diabetes, the main killers. Yes, poor nutrition and over-consumption of 'junk' foods are becoming responsible for even more deaths than tobacco and alcohol consumption.

Deaths accountable to 'illegal' drug use are only nominal. They are less than a tiny fraction of those related to 'legal' drugs. See TROONATNOOR for details.

The evils of drug 'pushers' are promoted in the same programs which hypocritically air product placements and direct advertisements for alcohol, tobacco, and 'junk' food.

The costs of criminalising particular drugs are massive, in terms of the costs of enforcing laws, of imprisoning people simply for consuming a product, and all the drug related crimes and social problems. But the costs in terms of integrity, consistency, and hypocrisy are also important.

We have to introduce more rigor into the popular language culture. Otherwise the way we think and define things becomes corrupted, and absurd. The media must be compelled to reflect reality, rather than the interests of their capitalist masters and 'enthralled' slave-consumers'.

We need to regulate tobacco and alcohol more than most drugs which are currently criminalised. And in this context we should keep in mind that gluttony, the abuse of food, more or less as a drug, is in fact producing a greater social, medical, and economic cost than the legal drugs like tobacco and alcohol, and other illegal drugs, combined.

This week the Pope clearly revealed his ugly contempt for the plight of children abused by his priests further with an emotional outburst directed not towards the perpetrators of child abuse, but towards the police investigating these crimes. After having been kept waiting 9 hours by a contemptuous committee of priests claiming to be investigating their own church, the police, acting on their warrants, entered a crypt in search of evidence.

It reveals the true values and motives of this popular cult we call Catholicism. The high priest of this cult found the police actions 'deplorable'. He has never come close to expressing himself so emotionally with regard to the actions of his own priests, or the suffering of those they abused.

And so to the main theme. The sociologist **Habermas** made the outrageous claim that Western civilisation owes all of its advances to that popular cult we call Roman Catholicism. I have documented in my books the corruption, violence, torture, rape, and prostitution that cult has continued up to the present day around the world.

It is clear, after observing people who define themselves as Christian, Muslim, Buddhist, Catholic, etc., that the values of their prophets play very little roles in the values and actions of those professing to be following them.

Clearly religion has failed as a means to optimise human society, to advance it ethically, to improve it, to 'manage' the worst in it, and to encourage the best in it. Religion has merely continued ancient superstitious beliefs in the magical efficacy of prayer, votive offerings, idols (whether crucifixes, Buddha statues, temples, popes, mullahs or golden calves).

People intend religion as a means to their own narrow, selfish ends. They seek power over their enemies and nature. They seek good fortune for themselves and their loved ones, for them and theirs. This is in fact antisocial.

The religious authorities have always sought to undermine the secular authorities, when they could not co-opt them to their own narrow purposes, to build their own 'Republics', with themselves as emperors. They murdered, tortured, prostituted, and kept society in their vicious, despotic, mean, nasty, ugly, destructive thrall, employing a reign of terror never before or since seen, simply to increase their own power and privileges.

Their motives were to secure power and resources for a narrow hierarchy of priests. Some of these priests are actually deluded that they are serving higher purposes. Of course while doing so they feel it is appropriate that 'gods' servants live in luxury, their every whim accommodated, their every urge satisfied, their every dark desire gratified.

It is in fact despite such cults that Western civilisation has advanced. It was only in overcoming such cults and their corrupt power that the Western world managed to develop.

And it must be noted that these developments were rarely democratic in nature as such. They were the result of regulations and laws imposed on the masses by a more enlightened minority, through representative parliaments.

Few of the laws that we so highly value and enjoy today, including those protecting basic human rights, would ever have been passed by a truly democratic process.

And on the topic of abuses of language, and distortions of reality, we have to stop 'weasling' our way out of ethical questions. When a politician or judge accepts money from an illegal drug dealer to 'look the other way' in terms of ethics, we call it 'corruption'. When big business interests in tobacco, alcohol, or junk-food do exactly the same thing, it is called 'lobbying'. Stop it!

In popular 'science' television programs

And stop misrepresenting space and time. You cannot travel back in time, and time does not speed up or slow down, no matter how great the gravitational field of a black hole. Einstein's comments on relativity have been misrepresented over and over by media 'scientists'.

All that slows down is the speed at which photons travel, in the case of strong gravitational fields, or their relative speed to an observer, due to their source travelling away or towards the viewer at high speed. Thus all that can slow down is the time it takes for these photons to reach an observers eyes.

To the observer, the object which released these photons will appear to slow down or speed up. However it is merely the photons themselves which change their relative speed, compared to the observer.

So if you travel away from a clock, it will appear to slow down, the faster you travel away from it. But this does not represent a slowing down of your metabolism or aging process. So the oft repeated misunderstanding that a space traveler could leave the earth at high speed for 10 years, and then return to find that everyone else has aged 100 years, is a misconception.

Even if the effects of relativity were such that such aging differences could take place, they would only apply to the individuals who remained away from earth. As soon as they began approaching earth again, the relativity would disappear.

For as you approach a clock at faster than light speed, it will appear to speed up, thus cancelling out the earlier 'slowing down'.

But please, stop it. Stop misrepresenting things in programs that are supposed to be scientific and enlightening.

It is like the constant misrepresentation of evolution by people claiming to understand it. Their patent lack of understanding of it is revealed every time they utter statements like 'X has feature Y, to.....', as if evolution had a plan, an intention, and designed every feature of an animal to provide it with some advantage or benefit. This of course leads to the absurd consequence of people searching specifically for the 'function' of each and every quality or characteristic of a thing, and then assigning it this function, as if this had been the intention or plan of evolution.

This is of course an iterative product and reinforcer of the fallacy of teleology and functionalism that pervades most popular 'reasons-ing'. It comes from and reinforces the Stoic notion that 'All things happen for a purpose', and 'All things happen for the best of reasons, in this, the best of all possible worlds'.

Thus such supposedly 'scientific' programs, in misrepresenting evolution, reinforce the attempt to justify all suffering as part of some greater plan that we will one day become aware of. Thus in a long chain of reasonsing, and by implicitly, subversive, indirect, almost subliminal, ubiquitous and insidious means, we are lead to accept suffering, to put a positive 'spin' upon it, rather than to seek to eliminate it.

Thus the unfortunate are encouraged to endure their suffering. They pay the price of all this lack of rigor in the popular language culture. And who benefits? Who promotes this? See my TROONATNOOR books to become enlightened on this and many other subjects you probably never thought much about, if at all.

I have heard supposed scientists claim that 'sabre tooth tigers must have been different in appearance to current tigers, because their environment was different, and the current striping of tigers would not have been adapted to that environment'. This is an example of the importance of avoiding the error of functionalism in the first place. It leads to ever greater absurdities.

For a detailed and accurate understanding of how the process of evolution works, please see my TROONATNOOR books.

So please, like in the issue of functionalism in descriptions of evolution, and the mistake of 'form follows function', be more precise in your language usage.

Stop abusing language, either to conveniently misrepresent reality, or out of a lack of discipline. Language is the tool for reasoning. If our language terms, and the assumptions implicit in them, are faulty, we have little hope of every formulating compelling arguments. The consequences have been dramatic, and will continue to corrupt our views of reality, and our reasoning, until we purge our popular language culture of them.

In the promotion of Gambling

And while on the subject, how dare television stations mislead people into gambling by misrepresenting their gambling as 'quizzes'. This is an abuse of their viewers, who are lead to believe that their success will be dependent on being able to answer some question or 'solve' some puzzle, when it is in fact pure random chance that determines who 'wins' the prize. The fact that each call costs the viewer about as much as a lotto ticket, while the potential wins are nominal in comparison, adds to my frustration with such unscrupulous television stations. These stations represent all that is worse in our legalistic approach to ethics. Clever legal minds have found the 'loopholes' to allow television stations to take advantage of their viewers, with no more nobility than any 'illegal' gambling operation.

Please avail yourself of the decades of work I have invested in my TROONATNOOR series of books, including my novels '

Alcohol and tobacco are the 'hardest' drugs of all: Stephen Sackur's BBC 'Hardtalk' interview with Professor Nutt

First, Stephen Sackur spent much of the program with one Venezuelan woman complaining that her son could not find a job in marketing. Hey, I would love to find a job in marketing. Who wouldn't? How on earth does her complaint merit so much attention? However on the whole the series on Venezuela deserves some credit. Like Oliver Stone, the BBC is at least providing some clarification in the face of U.S propaganda. The U.S, like the Nazi regime, as in Orwell's '1984', simply repeat lies, abusing language, as a form of propaganda. The U.S have a history of defining anyone who is not pro capitalism as their enemy, and our enemy. How can they be so brazen as to continue calling the president of Venezuela a 'Dictator' when he has been re-elected several times in fair elections, which is more than can be said about many U.S elections, and with a greater majority than any U.S or 'free-world' politician has ever enjoyed?

Now, back to the issue of drugs, which also fits into the rubric of 'propaganda'. Sackur interviewed the psychiatrist, neuroscientist, and psych pharmacologist Professor David Nutt, who was fired from his job as Chairman of the council advising the government on drug abuse, for stating the obvious fact that alcohol and tobacco produce massively more harm than ecstasy, cannabis, and do, in terms of economic, medical, and social costs.

Professor Nutt echoes what I and the leading health research bodies have been arguing for decades. The laws regarding the use of many 'illegal' drugs are simply misinformed, unjust, inappropriate, and plain wrong. Cannabis is no more a 'gateway' to other drugs or to criminality than tobacco or alcohol. Ecstasy is less dangerous or addictive than the nicotine in tobacco. Alcohol poisoning results in one death per day in the U.K alone. Of course the occasional death from ecstasy is what is reported in the media which are dependent on advertising revenues from tobacco and alcohol.

What disappointed me was that Sackur himself never referred to alcohol as a drug, despite the fact that Professor Nutt consistently reminded us it was a dangerous drug. Nutt informed us that marijuana consumption had decreased in the Netherlands since it had been legalised, and that its decriminalisation in Portugal was associated with a decrease in crime and the spread of H.I.V.

So, to remind you all. Democratically elected presidents are not dictators, even if you disagree with their politics, and those of their supporters. Democracy means that if more people like the guy you don't, then he still gets elected, whether or not you like it. That is the nature of democracy. And alcohol and tobacco are drugs. They are the worst drugs ever known to humankind, in terms of their health, economic, and social costs. In a sane world it would be criminal to allow such products to be promoted and marketed.

If illegal drugs should be banned because they are 'intrinsically bad', as Sackur put it, then surely there is no place for the most damaging of all drugs, alcohol and tobacco, in a sane world.

And yes, I do want to be interviewed by Sackur on 'Hardtalk'. I would love the chance to bring him up to speed on TROONATNOOR.

P.S According to the World Health Organisation, every 6 seconds someone dies from smoking related diseases, making tobacco responsible for one in ten of all deaths worldwide since WWII.

Empathy, numbing, denial, and a saner approach to family planning

Official statistics tell a gruesome and horrific tale. Each year, in the Western, Economically developed world, from the U.S, to the U.K, to Australia, to Germany, and even in the most supposedly Catholic of nations such as Italy and Poland, millions of not-yet-born people are 'terminated', at best 'euthanised', without their consent.

The mass media have decided that footage of a typical 'abortion' was too disturbing and shocking to air. They found it too 'sensational' to air. The reality was just too gruesome. Reporting on the reality of the reality of abortion is considered 'taboo', as it might make those of us with legal rights feel uncomfortable.

Now we would not want our fellow citizens feeling uncomfortable about killing-abortioning-terminating-involuntarily euthanizing-getting rid of not-yet-legally-persons, would we!

We prefer to deny the reality. We prefer to numb ourselves to the suffering our actions and inactions produce in others. For the suffering of other sentient beings might interfere with the satisfaction of our own desires. We cannot allow such empathy to inconveniently prevent us in our quest for satisfaction, for the gratification of our impulses, for our selfish striving for pleasure.

We numb ourselves to the potential suffering that not-yet-born-legally defined-persons might endure during abortions. This is the same response we have to the suffering humans and other animals endure in the production and testing of many of the products we consume.

Empathy means we suffer when others we empathise with suffer. The great philosopher David Hume saw this as the basis of the motivation we have to ease other's suffering. Thus we help others to ease our own, empathetic, suffering.

However most people simply bypass empathy by pretending the 'other' does not suffer. If this is impossible, they accept it does suffer, but that this suffering is unavoidable. Thus we are freed from any compulsion to seek to ease that suffering. We are absolved by our lack of power.

Thus we pretend. We make-believe. We live in subjective realities removed from reality itself.

And so we do not concern ourselves with niggling ethical issues surrounding animal rights, the rights of not-yet-legally-persons, and reproduction.

We are dead against all but the very minimum restrictions on our will that are necessary for society to function peaceable and productively. We fight against anyone and anything that contradicts our own wills. We feel a natural right to pursue our own interests, more or less independent of the costs this striving imposes on others, those with less power, with less fortunate holistic inheritances, including the poor, animals, and the not-yet-conceived, who have fewer, if any, legal rights.

This is one element of sociopathic behavior the mental-health industry conveniently neglect!

We would be horrified by the idea of a state telling us we must forgo the satisfaction of any selfish impulses, whether the desire to eat animals, the desire to use them in testing products, the impulse to reproduce ourselves, or the desire to 'get rid of' any unwelcome, inconvenient fetus.

And so there is little public debate over the issues of animal rights, abortion, or responsible reproduction.

And so saner alternatives are rarely considered

There is little public call for the considerations of alternatives to the inherited 'right to reproduce' and 'right to kill' a fetus, or animals.

A biblical Jesus will tell us that 'the poor will always be with us', and this includes their suffering. Life is a 'vale of tears'. One day it will be revealed to us why it was 'necessary'. Ah, we will see, it was all part of some grand plan we were unaware of. Billions of lives of misery. Billions of lives not 'intrinsically' worth living, will prove to have served some great 'purpose', some 'extrinsic' value.

And so few people have considered that the misery could in fact be avoided, if we wanted to. Of course there are beneficiaries of this situation. The massive scale misery has provided a select few with gratifying lifestyles of incredible luxury and satisfaction. Guess who owned most of the wealth for most of human history? Who lived in the palaces? Who owned the land? Who collected the tithes and taxes? You guessed yet?

Of course it was the priests, the religious authorities, the popes, the bishops.

And who is it that has opposed every attempt at reducing overpopulation? Who has resisted the adoption of responsible family planning a-la contraception? Who encourages people to reproduce? Who refuses financial aid to nations which promote safer sex and contraception?

Of course it is the Churches of every age. They defined masturbation as worse than rape, as it represented the 'sin' of 'waste' of semen. Each ejaculation could have produced one more value producer to produce more wealth and power for the overlords, the priestly classes.

This blog is just a quick reminder that saner alternatives exist.

What makes more sense?

To use one-off, unreliable contraception in 99.9% of all sexual interactions.

Or to harvest sperm, from boys who will then undergo a vasectomy, to be used for the few planned pregnancies he or his partners will desire over the course of his entire life?

It would be logical to use vasectomies as the operation is simple, cheap, and in most cases reversible. For the occasions reversal is not effective, the stored sperm can be used.

We know for certain that the first option will produce billions of unwanted pregnancies, and thus abortions.

The second option rules out any unplanned, and therefore undesired, pregnancies.

No unfortunate pregnancies would take place. Women would not be faced with having to make the decision regarding abortion. Women at inappropriate times of their lives, such as those struggling with an addiction, the consequences of rape, or less severe but still important economic and social circumstances, would not become pregnant.

There would be no babies born to drug addicts. No babies born to poverty. No babies born to women and men who had no love or affection for them.

This would make abortions redundant. This would save millions of not-yet-legally-persons from enduring what is at best involuntary euthanasia, and at worse, one of the most horrific and cruel forms of murder.

I was not the first to recommend it. Several Noble prize winning scientists have put forward similar arguments. However such ideas are rarely presented in the mass media, as people just don't want to deal with the issues. People don't want to face up to the reality of the situation. They don't want to have to make decisions.

Few people would dare challenge the rights of others to reproduce as and when they want to, for fear of potentially being denied that right themselves.

All of these arguments are powerful completely independent of the potential for genetic screening, which has the potential to eliminate a huge amount of misery and suffering. Genetic screening has the potential to ensure each not-yet-conceived child an equally fortunate genetic inheritance.

And on a less challenging topic

Around 30 years ago I was considered 'insane' for suggesting that we should not tolerate smoking in public places. The laws we have today were considered unthinkable a few decades ago. So that is something I can rightly feel good about.

But the laws don't go far enough. Pregnant mothers are allowed to poison their not-yet-legally-person-fetus. Mothers and fathers are then allowed to force their children to consume the products of their smoking. Pets also suffer, often being even more sensitive to tobacco related illnesses than their owners.

Generations of parents today will soon be facing up to the fact that they killed their own children, friends, and co-workers, by forcing them to consume their second hand smoke.

A universal (non-species-ist) definition of Sociopath would include 99% of all humans

Sociopaths focus on the advantages to be enjoyed for themselves, without any concern for the costs others might suffer as a result.

In our typical anthropocentric, species-ist way, putting humans at the center of the universe, and as the sole referent in cost-benefit analyses, we gloss over the interests of not-humans (other sentient animals), and not-yet-humans (re: abortion), in our definition of socio-pathology.

What the term sociopath really refers to is behaviour which jeopardises the smooth, peaceful, productive functioning of society, in terms of human to human social interaction. As such it is species-ist. It is purely instrumental and utilitarian, based purely on our perceived self-interest.

The state recognises human nature for what it is, and employs the threat and use of violence as a deterrent, to prevent the average human border-line socio-pathology from becoming expressed in active socio-pathology. Thus society is built upon this state monopoly on violence.

The State employs this violence to ensure our begrudging non-aggression towards others. It compels us to respect the rights of others we feel no natural empathy towards. We tend to naturally only love ourselves and ours, our family, our friends, our pets, and less and less, our tribe, our state, our nation, our ethnic group, our species, and mammals, and so on. The less like us things us, the less their natural share in our empathy, and the less likely it is that we will consider their interests in our cost-benefit analyses.

Where the state failed to represent the perceived interests of some of its members, these members have exited from the informal 'social compact' which granted the state a monopoly on violence, and took this right for itself, engaging in acts of terror against the state, and the society it represented.

The State of Israel was founded on genocidal acts of terror, no different in quality from those of the Nazis. The more modern State of Israel was again founded upon terrorism. In fact the modern age of terror was ushered into existence with the King David Hotel bombings, which murdered dozens of completely random people, simply to draw attention to the demands of its perpetrators, including the later Nobel Peace Prize winning head of the Israeli State. Of course the head of the Palestinian Liberation Authority, another terrorist organisation, also won this 'peace' prize.

Remember that slavery was not abolished as an act of popular will. It took armies and massive violence and destruction to bend most of the population to begrudgingly respect the rights of slaves to enjoy the most basic of human rights.

So far we have limited the discussion mostly to humans. A more enlightened human, or alien, would consider the interests of all sentient beings in its cost-benefit analyses. As such it would define all non-vegan humans as sociopaths.

Keeping in mind that an organisation will be defined as much by the means it adopts, as by the ends these means are employed towards. Most people consider the violent means adopted in the U.S Civil war to be legitimate. More and more have come to begrudgingly recognise the legitimacy of many past acts of terror, as unfortunately necessary means towards noble ends.

An unbiased observer would have included the U.S 'war of independence' as a set of acts of terror. Whether they really were fighting against tyranny is debatable. However most 'wars of independence' employ terror to gain freedom for some group of people from the exploitation of another group of people. Certainly the battle of 'The Alamo' was fought to continue slavery, to escape the 'tyranny' of a more enlightened state, Mexico, in enforcing the abolition of slavery in Texas. Thus the ends here would not justify the means, in hindsight.

So what of the animal liberation movements? What of the rights of animals to freedom from our exploitation of their inherited inequality?

What means would justify the ends of the abolition of this exploitation, this holocaust, this industrial scale cruelty and abuse? I am talking about future generations looking back to our time. We cannot be trusted to be the judges of our own behaviour any more than the slave owners of their times could be trusted to determine the ethics of their behaviour, in their times.

If we abandon our arrogance, our species-ism, our anthropocentrism, we can see that, and assign each individual sentient being the same rights, we have to accept the scale of our injustice. The injustice we continue to perpetrate against not-human sentient beings is incomparably larger than that which we have perpetrated on any members of the human species over our entire history.

Thus, the suffering is greater than that associated with any earlier social action. The cost being higher than any earlier social action, we must necessarily see that the means that might eliminate this suffering, this massive, never before calculated cost, would also be justifiably, incomparably massive in comparison to any past means that had been employed.

Remember these means were all acts of terror. The means employed was brute force. The consequences were massive scale carnage and destruction. And yet we consider these acts, these costs, these means, to be justified by the ends they attained. These ends included the abolition of slavery, and increasing rights for all members of society to freedom from exploitation and abuse by their fellow humans.

Our empathy for the suffering on not-humans is a weaker determinant than our desire to consume their bodies, and to abuse our power over them by using them as objects for the testing of products we enjoy consuming. In other words we treat not-humans we have no particular empathy for, which generally includes all but 'pets', as means to our ends. We do not consider their interests in our cost-benefit analyses. We numb ourselves to their suffering when we are aware of it, and do our best to remain 'ignorant' of it, so that we may deny it to ourselves.

Ideally we would be able to confront each person with the suffering that their consumption of a particular product produced for other not-humans, at the 'point of sale'. We would have technologies I call 'tele-empathy', which would force people to face up to the suffering they are responsible for each time they consume a product.

I doubt that the mass media would even publish any media which showed this suffering. Even if animal rights activists were to suddenly gain access to billions of dollars in resources and creative talent, the mass media would simply refuse to air their advertisements, their public announcements, their documentaries, and so on.

People want to pretend that their enjoyment does not come at the cost of cruelty and suffering to the least powerful members of our society. Their selfish desire is a greater determinant than their empathy. They will not be confronted with the reality of their actions by the media. The empathy they might have felt will never be activated. The determinant power of it to modify human behaviour will not be realised.

And so, what means remain available to those seeking to liberate not-humans from the bureaucratic, industrial scale violence and effectively torture, of the mass of the human population?

I have suggested some creative, non-violent means in my novel 'The veil of ignorance'. My 'Animal Liberation Army' creatively use the appearance of a threat of violence as a means.

However facts are facts. No group has ever managed to have others respect its rights, to deter others from aggression and exploitation, without some form of Army, or at least the possibility of forming such an army, as in the case of Gandhi. And what followed Gandhi's success was the formation of more armies, and the employment of more violence as a means to the ends of gaining 'liberty' for some group from some other.

In fact Buddhism and Jainism was brought to most of the world by the armies of Mahavira (The Jain Conqueror), and Asoka (The Buddhist Conqueror).

Sadly few people who claim to be Buddhist today actually act in line with Buddha's teachings, which promote a vegan lifestyle and philosophy. It is only the few million Jain adherents, and a few million Western vegans, who continue in the tradition of Mahavira and Buddha. Of course even Judeo-Christian bibles recommend

the vegan lifestyle as superior. The Eden presented in Genesis, and the 'Next world' portrayed elsewhere, are all definitively vegan. And so the power of religion to improve the world has proven severely limited. It is unlikely that religion will become the force for change that a superior ethic demands.

And so, we are left to consider what means justify our ends, keeping in mind that the ends we chose will define us as much as the ends we employ them towards. We are clear that the more powerful only tend to respect the rights of the less powerful if they are forced to, by the threat of violence. In other words, the existence of, or potential for, the raising of an Army, by which it can defend itself from the transgressions of the more powerful. Sadly, history shows that for most people, the only right they recognise is that of might.

History shows that humans only begrudgingly act as if they respect the rights of other humans, if those humans have the power to defend their own rights, personally, or through access to armies, police, prisons, and the use of violence. Ideally individuals and groups are defended by a State. Thus others will begrudgingly act as if they respect my rights if the State threatens violence of some kind upon them for failing to do so.

I have experienced many acts of violence at the hands of those representing the State. I am certain that, if I forced people to investigate my grievances by committing acts of violence, or threatening to employ them in some believable way, the world would find my grievances valid.

The state would award me some compensation. History would define my acts of violence as justified means to the ends of justice. These means would have encouraged the world to finally define acts of workplace victimisation and mobbing as the acts of violence they in fact are. That is something for my victimisers to consider. I in fact have nothing to lose, as they have made my life not worth living, having denied me access to the basic rights to work and a deserved reputation. Those without work tend to find themselves without most rights, including the right to acceptance, approval, and love.

Individuals tend to define all their own acts as just, and only the acts of others as unjust. In other words people generally only define themselves and their loved ones as victims. They define all their own acts as justified and legitimate. They find excuses and explanations for all their own acts of injustice.

And thus many acts of violence continue, in the form of mobbing and workplace victimisation. Many of these are perpetrated by representatives of the State itself.

And so we cannot rely on our State protecting the rights of the less powerful, those without a 'mob' to support them, let alone the least powerful, the not-humans. We cannot even rely on amassing the financial resources to fund a mass-media campaign aimed at targeting the empathy of the average person, or at least the most powerful members of our societies. These campaigns would not be aired.

We might become as creative as possible, writing songs, plays, poems, books, and movie scripts, and in producing such creative works, all of which seek to elicit an empathy for the suffering, distress, and pain of not-humans, and then engage it to produce new laws and regulations protecting the rights of not-humans.

We might work to make the vegan lifestyle as attractive as possible, by increasing the range, availability, and affordability of a vegan lifestyle in general. We could set up not-for-profit co-ops to practically facilitate this. A vegan supermarket in every suburb, in every state, in every country in the world! We must become entrepreneurial, but motivated by the interests of not-humans, rather than our own, narrow, interests.

And in some form, yes, finally, we cannot avoid the need for some sort of Animal Liberation Army. For in the end, it is force that people respect, rather than arguments. They might post-rationalise their motives after the fact, and imagine themselves to have been motivated by empathy, by reason, and by those beautiful principles of justice and fairness, however it is the threat of violence that accompanies non-compliance, that motivates most people to comply with more enlightened laws and regulations, with fairer, more just, expectations and norms of behavior.

So let us lobby the state as hard as we can to take up arms for our struggle. And let leave any 'moral' judgment of any animal rights activists who take up arms in their legitimate struggle, as legitimate means to legitimate ends, to history.

For it is only history that is able to make such judgments. It is only history that eliminates the partisan, self-interested, short-sighted motives of contemporaries to the greatest fights for right, for justice, for freedom from oppression, exploitation, and slavery, from the judgment process.

Yes, it was not arguments that freed anyone from exploitation, oppression, and slavery. It was armies.

Of course your response will be self-righteous. Like all slave owners, all the Moses 'and Hitler's of past, you will be outraged by anyone claiming the right to fight for justice and fairness. You have a God-given, historical destiny to cruelly oppress, exploit, kill, rape, and torture, all animals, and any people not belonging to your master race.

But history has since shown what happens when you deny TROONATNOOR. Ultimately we must all submit to reality. And reality can bite. So do not complain when it bites you. You are now in a position to appease the dogs of war, by offering justice for all sentient beings.

Do not complain when you or yours become the victim of your own lies, denial, and cruelty.

Do the right thing now, because it is the right thing, and thus avoid the need for might to impose it upon you by force of arms, by acts of terror, by the employment of violent means.

The world as it is is not 'morally' 'worthy of being reproduced. Little would be lost to a 'moral' universe, were it to be destroyed. Humans have too much power vis a vis other animals. They have employed their inherited holistic inequality vis a vis not-humans to the vilest ends.

Rather than seeking to optimise the experience of life for all sentient beings, humans have exploited their power vis a vis non-humans simply to cruelly, systematically, industrially, and heartlessly, exploit them as means to their own ends.

One can only wonder at the delusion of those who imagine that this is consistent with any notion of being the image of some just and loving god.

Think, you god-ists. Eden was Vegan. The life to come is Vegan. Between was suffering, ending only in Armageddon.

So why not embrace veganism today, and thus avoid the Armageddon that a non-vegan society morally 'deserves' (given your own assumption of free will!). Embrace the vegan teachings of the prophets today.

I do not desire any violence at all. I seek a completely violence free world. It is possible. However 'peace' which shields the massive industrial scale violence committed upon the least powerful sentient beings in our world is no desirable end in itself. It is an ugly peace. An unworthy peace. It is merely the calm before the next war. It is the peace of despots, of tyrants, of dictatorial regimes maintained by continual terror, threats, and acts of violence.

History has shown that, very rarely, societies can move from this stage onto more just stages, without full-scale war. However it has only rarely occurred without the real and present potential for violent defense of what is right and good and just.

Only peace with justice for all sentient beings is worthy of being defended and reproduced.

We are at war. Only it is a secret war. The prisoners and victims are kept away from the public eye. They are kept in 'concentration camps' on the edges of towns. The public pretend they do not exist. If asked, afterwards, they will claim they were unaware they existed, and what happened there. At the time they are happy to benefit from the cheaper goods and services provided by the slave labour, but now they will feign complete ignorance. And those who are active will claim they were 'merely following orders', and complying with public opinion, and the norms of their society.

In hindsight, partisan (human) historians will define the time as that of a 'criminal' hegemony of the mass media, lobby groups, and religion. They will absolve the masses from any response-ability. They were the victims of others who manipulated them!

However we, today, know that is not true. We have the response-ability. We do not need to abuse our power over animals. A vegan lifestyle can be at least as satisfying as a cruel non-vegan one. We can become deserving of justice ourselves, by being just ourselves.

And this is the final point of anyone who wants to avoid becoming the next victim of injustice. You cannot sanely claim to deserve justice when you act unjustly. You cannot put injustice out into the world and then expect to avoid becoming its victim at some point.

Opportunism, and right is might, define the values, behaviour and principles of 99% of humans vis a vis not-humans. We could hardly complain when some not-human, one with a superior holistic inheritance which gives it the power over us, decides to cruelly exploit us as means to its own ends.

And this not-human is on the radar already. Even if you do not believe in aliens, you will soon come into direct contact with the new, superior, more powerful species that is emerging. The Cyborg.

Within a few decades this superior organism will far surpass us mere humans in power. It will have the might to decide what is right. If we cannot agree on principles that are universal, then how would we be able to program computers to operate according to such principles?

And why should a superior being respect us, when we are unworthy of that respect. When we are cruel, heartless, opportunists, who reproduce and exploit inequality as a means to our own selfish ends. Ends which we could in fact serve without any cruelty.

And this is the final point. We are opportunists. We employ things as means to our ends. However we have vegan means which we can employ in serving our ends, in satisfying our desires, our needs, in gratifying our instincts.

If we do not take this opportunity, it indicates that human nature must be, at its core, cruel. And that is not a nature I wish to inflict upon the universe. That is a nature the universe could well do without. That is a nature that should not be reproduced. That is a nature that should be annihilated before it can contaminate the rest of the universe.

And so, unless we can accept our flaws and optimise TROONATNOOR, I can only go along with all those religions that yearn for an Armageddon.

Discovery Channel's 'West Coast Customs': How ethical is the U.S 'work-ethic'?

I was appalled to watch the owner of 'West Coast Customs' forcing his employees to miss the entire week of Christmas, working through even Christmas Eve, just to 'meet a deadline'. Half a dozen families were deprived of fathers just so Ryan could say he had 'got the job done in time'. 'In time' for what? The deadline was arbitrary. The two 14 or 15 year old boys whose cars he was customising would have gone off on their snowboarding trip without really missing their cars. That was made clear when he, after forcing his employees to irresponsibly deprive their own children of much needed 'daddy-time', delivered these two spoilt children their perversely over-powered and conspicuous Christmas presents 'on time'.

That two young boys could enjoy knowing their cars had been customized, and were waiting for them in the garage when they got home, was surely not worth the sacrifice Ryan had forced the families of his employees to make.

There is surely something wrong with a system in which the conspicuous consumption of two spoiled kids should take precedence over the interests of hard-working staff and their families. Ryan and his 'values' have reduced humans to 'workers'.

Of course Capitalism is not alone in such perversity. The Soviet and

Chinese self-named 'Communists' (sic) defined themselves as 'Workers States', even 'workers paradises'. Treating people as workers defines them as means to ends. Under capitalism it is the ends of fortunate, selfish, over serviced rich kids and their parents. Under self-proclaimed 'Socialist' states it was the ends of the 'Communist party' members and their families.

Is that really 'what all the hard work' should be all about? So we work hard just so a few people can over-consume in such a wasteful and questionable manner, denying families their fathers just so a few rich people can over consume. Is the cost these fathers and their families must pay really justified by the marginal benefits the consumers of their efforts enjoy?

Speed, seat-belts, and BBC's 'Top gear':

Television license fee payers forced to subsidise the undermining of efforts to reduce road carnage, and the superior ideas of the South Korean authorities

How dare the presenters of BBC's 'Top Gear' deliberately undermine the government's attempts to reduce the carnage on public roads by advertising, for free, a book showing how to avoid all speed cameras in the U.K. Further, they undermine attempts at educating people about the risks of speeding. These presenters and their producers should be charged with the criminal act of sedition, and for assisting with the performance of criminal activities.

Speed itself is not dangerous. It is like falling out of an airplane. The speed is fine, until you have to stop suddenly, a.k.a, 'you hit the ground'.

Braking distances increase non-proportionally to speed. Hence, by doubling your speed, you much more than double your braking distance.

The faster you are going when you do have an accident, the more damage you and other participants are likely to suffer.

The distance you cover before you can actually react to an incident is of course proportional to your speed. The faster you are going, the further you will travel in the same time.

You cannot increase your reaction times by paying greater attention. That is a myth. Everyone's reaction times are more or less equal, all other things being equal. The difference between a successful driver and a less successful one is a product of anticipation and planning ahead.

So often I have overheard people claiming that they pay greater attention at higher speed. It is infuriatingly frustrating to hear that people do not pay due attention to the road conditions and other drivers AT ALL TIMES.

In the U.S alone 119 people die in road accidents EACH DAY. Around the world 1.2 MILLION people die on our roads. Many many more are horribly injured and go on to suffer for the rest of their lives. The economic costs are mind-blowing.

Or is it simply mind *NUMBING*? Do people just 'switch off' to the real dangers of operating motor vehicles? Accidents are things that only happen to OTHER people, right?

How dare the presenters of such a popular show, one that has brought them wealth and fame, contribute to the poor driving attitudes, their denial, the smug complacency of the average driver!

I have written much about 'defensive' or 'active' driving in my TROONATNOOR books. You will also discover how to massively reduce your petrol bills, no matter what model of car you drive.

I can imagine the response on 'Top Gear' to the measures introduced in South Korea to reduce the road carnage.

I was pleased to learn, during my stay in that scenic land, that any citizen can take video footage of people breaking the traffic laws, including the use of speed cameras. They earn commissions for each violation successfully prosecuted. Now THAT is what I call progress!

These are the kinds of measures that we desperately need, to avoid becoming the victim of other people's hubris, denial, and self-overestimation. Yes, it is often the most considerate and defensive drivers and their passengers who must pay the dreadful price for the 'accidents' of others. But really, people, how can you call such pre-programmed carnage 'accidental'.

In a fair world it would be these BBC Top Gear presenters and their producers, rather than decent, law abiding people, who would be the next victims of speed related 'accidents'. That would be poetic justice. More

constructively, at least they should be forced to pay. They can afford it. Their 'cavalier' attitudes to cars have made them popular and rich.

Of course I do not wish such suffering upon anyone or anything. For of course millions of animals also die on our roads each year in speed related 'accidents'.

I myself was once a major contributor to resourcing the N.S.W Police, by way of speeding fines. They work on most reasonable people. Fines provide a cost in our cost-benefit analyses. All our decisions are motivated by emotions, not reason. We merely rationalise our emotion-driven decisions after the fact, to make them consistent. Further, we wish to maintain definitions of ourselves as good, reasonable, rational creatures.

Psychology shows that if you can first change a person's behaviour, they will then, afterwards, change their opinions, values, and beliefs to correspond to these behaviours. First comes the changes in actions, and only then come the changes in values and attitudes. Get someone to help or hurt someone, and they will find a love or hate value, attitude, or opinion to justify having done so.

Thus we fine people, and their attitudes to speeding tend to change. Or at least this works with the more reasonable and rational among us. As with all criminal activities, some people fail to respond appropriately. They require 'behavioural correction'. So, what are we to do with those 'Top Gear' presenters who do not accept the laws of the land, or those of physics?

We must constantly reinforce the fact that driving on public roads is a privilege rather than a right. All such privileges come with obligations. Those who cannot meet these obligations, forfeit such privileges. Those who cannot or will not obey the traffic rules need a 'time out'. Those that chronically prove unable to observe such rules must lose their driving privileges, in the interests of themselves and the general public.

Official U.S studies indicate that around 78% of all car crashes are due to human error, and thus are not 'accidents' at all. None of them would have occurred if a human had not made some poor judgment.

The sort of defensive or active driving required is detailed in my TROONATNOOR books, in which I also consider the politics of road safety and car design.

One of the key factors after speed, in determining the severity of accident damage is whether or not the passengers and drivers are wearing seat-belts. Many people still resist the legal requirement to 'belt-up'. Passengers as a result can become projectiles, killing other passengers. Remember your force is your speed times your weight. This means an adult will hit another person, or the windscreen or dashboard (in this case aptly named!) with the force of up to one tonne. Yes, just like having a small car dropped on you.

Many people assume that air-bags negate the need to belt up. In fact they are wrong, often with fatal consequences. Drivers commonly 'sub-marine' under their inflated airbags, hitting the dashboard with the full force of impact, and suffering fatal injuries as a result.

Airbags only assist us in surviving crashes. The primary passive safety device is the seat-belt. And remember that those who deny the laws of physics, or imagine 'it could not happen to them', often become the projectile that kills others, their loved ones, their friends, their children.

So even if you have a guardian angel and are free of the laws of physics, take a moment to consider others in your car. Do you really want to be responsible for their deaths? You may be a blessed exception to the laws of physics, but, statistically speaking, your passengers probably are not.

It is completely inexcusable for people to refuse to wear seat-belts. And we all pay the price for their denial and narcissism, in terms of medical expenses, higher insurance premiums, and all the other 'collateral damage' produced by road carnage.

Refuse to drive with anyone who refuses to belt-up. Remember as a passenger it is you they will end up 'dashing' to death.

'The People's Princess', Princess Diana, would probably still be with us today if she had not, as a princess, imagined herself immune from the laws of physics, and had instead humbly put on a seat-belt. Of course her fellow passengers would need to have 'belted-up' as well, to avoid becoming projectiles. And no amount of wealth and

power could make Dodi Fayed immune from the same laws of physics. Please, people, learn something while you are capable of learning.

Proposal for a fairer, more efficient, and user friendly taxation system.

I propose the following reforms to taxation. They would result in a reduction in the costs of collecting taxes, a reduction in the 'user- burden 'for the tax-payer, increased transparency and ease of understanding and critical evaluation of the taxation system, and a pro-active response to eliminating tax evasion, including that occurring via 'tax havens'.

Replace all current taxes with one sales tax. If every nation adopted this then it would be almost impossible for the very fortunate to avoid taxation by moving to tax havens, and 'fiddling the books'. Attempts at tax evasion, such as black markets and unofficial barter economies, would of course need to be regulated. They would need be defined as high treason, as they would undermine the operation of the state.

All financial supports which are currently 'hidden' in tax exemptions and so on would be abandoned in favor of transparent and accountable direct government payments. Currently most of the 'welfare' goes to the most fortunate, that is, richest, people. This was most keenly seen in the recent financial crisis in which the tax payer provided welfare to the richest, as per the motto 'privatisation of profits and socialisation of losses'.

The less and least fortunate would be directly compensated for the sales tax increases with 'indexed' government payments and pay increases, to bring back real incomes to at least their pre-reform levels.

However in reality the reduced costs of collecting, calculating, and policing such a simple tax would mean an overall reduction in taxation for most people. Only the most fortunate would end up paying more tax. They would simply be re-distributing a part of the windfalls of their fortunate holistic inheritances. This tax system would encourage enterprise and real value production. The current tax systems promote the production of non-value, while deterring real entrepreneurs from producing real value.

Perhaps this sales tax will have two tiers. One for essential goods, and one for luxury goods. The intent of this is to make the tax progressive, and to deter consumption of socially and environmentally undesirable goods and services.

The aim of progressive taxation is to re-distribute some of the windfalls of those with the most fortunate holistic inheritances, to those with the least fortunate holistic inheritances.

The promotion of any industry, production, or consumption, would take place directly and transparently. At present most of these forms of 'welfare for the most fortunate' are hidden from general public awareness, scrutiny, and critical evaluation.

Transparency is so often spoken of, but few measures have ever been introduced, due to the power of the lobby groups representing the interests of those citizens with the most fortunate holistic inheritances.

See my TROONATNOOR books for critical insights into economics and politics, as well as the more general questions you expect of authentic philosophers. Few people have ever attained such insights. You have been given an opportunity to comprehend your world which few people in history have ever been offered. Please take this opportunity.

I guarantee you will be surprised and enlightened in ways you never imagined, whether you are a professional academic philosopher, the most brilliant of scientists, or a bus driver. You will not gain most of these insights anywhere else. It would take you decades just to collect some of these ideas from other writers, let alone for you to come to some of the more original insights contained in these writings.

A Vegan investment fund and Co-op promoting Vegan values and lifestyles

We need to compile a list of companies listed on the various international stock exchanges whose behaviour promotes a vegan world, so that Vegan investors can invest with the certainty that any benefits they receive do not come at the expense of animal suffering.

However, as most vegan companies are not listed on any stock exchanges, we need to compile lists of all the unlisted vegan companies in the world that are privately owned, rather than publicly owned.

We then need to form a Vegan fund, to act as fund managers for vegan investors. Most funds exist for the profit of their managers. Thus they charge excessive management fees, and other hidden fees. Take a look. The average of transparent fees is around 2%, with many other 'hidden' charges in addition to this. Imagine what 2% of a large fund would amount to. If PETA got only 0.25% of this fund, imagine what good it could do with it.

And investors would benefit from 1.75% accumulating over 20 or 40 years.

Thus if we set up a Vegan fund not motivated by greed, but by our desire to make the world a better (Vegan) place, we can offer the traditional services of fund managers at a massively lower cost to investors. Thus we would have an immediate competitive advantage. We would be able to attract millions of investors without any marketing costs. Word-of-mouth would be enough. We would be the only Vegan fund in the world. We would be the cheapest fund in the world. This would attract institutional investors such as retirement funds and other pooled funds.

We could lobby workers to insist that their retirement funds invest in animal-suffering free businesses.

We could offer a number of different strategies to appeal to the different demands of investors. It has been proven that, in the longer-run, monkeys make just as profitable decisions as the highest paid stock-brokers. Fund managers are mostly misrepresenting themselves and their 'expertise'.

Fund managers, in reality, have very little to contribute. However they have an 'authority' as 'financial specialists' which allows them to accumulate massive personal wealth whether or not they provide any real value. Whether their investors lose money or make money, the managers make around 2% of the entire pooled funds of their investors each year.

No fund has achieved above index returns consistently over several consecutive quarters. No matter how much they spend on marketing their services, no matter how hard they try to convince us that they have special talents for 'reading' and 'timing' markets, in selecting quality shares that will outperform the indexes as a whole, they simply never have, and can not, as a rule, provide returns in excess of the indexes they use as benchmarks, in the long run. In fact most do worse than their benchmarks. The few who do better are the exceptions. And they are not exceptions due to their particular skills, talents, or expertise. They are exceptions due to pure 'hit and miss' luck.

Of course the lucky take credit for this luck, attributing it to some special, and reliable, quality they possess. However it is a fact that their performance is not reliable. Sometimes they do well, and other times they do badly. Thus any claims to special talents are disproved as false advertising, or at best, hubris. And so we can do without such highly paid 'professionals' a.k.a charlatans.

All we really need is people with the legal skills required in setting up the fund, and meeting all the regulatory requirements. Simple strategies can be adopted, and explained to investors. This would allow for complete transparency. The actual trading of shares, the buying and selling, is a simple technical matter than most people can easily master. In fact many private individuals with no training work from home as 'day traders', buying and selling shares using the same online brokerage services the fund managers use. Thus they save on fund fees, and where their 'turnover' is high, even pay the same brokerage fees as the fund managers.

Only criminals like JFK's grandfather, who made the Kennedy fortune manipulating the stock markets and pulling out just before the crash in the 1920's, are capable of 'timing' the market. You can only 'time' the market if

you are manipulating it, as Kennedy did, in cahoots with some of the biggest banks of his day. Banks that still operate. No-one ever called them to account. The finance industry is corrupt by nature. It is governed mostly by greed. However greed is not good. It is one of the cardinal sins, even for the most non-theistic non-godists among us.

The key to investors is to set investment goals, and to stick to them. They need to realise their gains once they have attained these. If they become greedy, they risk losing what they have gained. Very Daoist. 'Know when to quit'.

A quick look at the market performance over the decades shows that most booms are followed by busts, both of which are unpredictable.

Another key factor is risk management. Key to this is diversification. Investing in around 20 to 25 different companies in different market sectors, will provide an adequate level of diversification. This means that the shares that do especially well will make up for those that do less well.

Do not believe those charlatans on TV who pretend to 'comprehend' the markets. If they knew any more than we did, they would be rich, and not need to work in TV. They know little more than any of us. They pretend to know more than they do. They mislead their viewers in the way they express themselves. They are charlatans. They are the equivalent of 'snake-charm' travelling fraudsters.

They confidently 'explain' things in hindsight, attributing changes in share prices to particular things.

Often these attributions are pure post-modernist narrative construction, i.e., pure fabrications, fictions, and fairytales. The real reasons for the share movements often have nothing to do with the reasons attributed to them.

But the presenters, 'market analysts', and 'finance gurus' have to appear to know more than we do. And so they construct their clever 'spiel', to appear more knowledgeable, more competent, more wise, more informed, more capable, and thus more worthy of their massive salaries and bonuses than they in fact are.

Where they are accurate, they are only stating the obvious, what any average person could do. However they present it in such a way as to impress the audience with the presenter's authority. Anyone can say what happened after the event, in hindsight.

Check the buy and sell recommendations of the highest 'authorities' in the investment industry, and see how often they get it wrong, as compared to how often they get it right. In reality the outcomes are pure correspondence, like the random 'hit and miss' of evolution.

A key point is that people need to take their money out of higher risk investments as they approach retirement age. They cannot afford to 'weather out' any market crashes at that time. They cannot wait another decade to realise their investment goals. Younger people can do this, waiting another decade to realise their long term financial goals, as the volatile markets bounce back, sooner or later.

You only really lose when you cannot wait until later, after the rebound, and have to realise your losses now. Remember that until you actually sell your shares, any gains or losses are only on paper. You can only lose, in most cases, if you have to sell.

As our Vegan investment fund would have the lowest management and other fees, whilst providing at least comparable long term returns, it would automatically attract major retirement funds, and other pooled funds, independent of any commitment to Vegan values.

In addition it would attract investors who are committed to Vegan values, and broader environmental values. These people must lobby their retirement funds to ensure they are not unwillingly contributing to animal suffering by virtue of their participation in the retirement fund. As many of these are required by law, it is essential to address this issue.

Portfolios could be structured upon various lines, focusing on Vegan companies, and then companies that, while not explicitly vegan, do not behave in ways that contradict the vegan philosophy.

There are many listed companies that meet the later criteria. There are fewer listed companies that are actually vegan. Thus part of our strategy would be to get more vegan companies listed.

The profits from such an enterprise could be directed towards eliminating animal suffering and lobbying politicians for the introduction of laws reflecting Vegan values. These profits could be re-invested in Vegan Co-operative enterprises. They could be invested in promoting Vegan values in the popular culture, the mass media, in the entertainment, film, literature, and music industries. This is how organisations like PETA are likely to have their greatest positive impact on changing public opinion.

Ideally PETA and all the other animal welfare lobby groups would pool their resources and produce a Vegan Co-operative with the explicit mission of seeking to ensure that for any non-vegan product or service, there is a Vegan one that is both cheaper, of better quality, and just as easily accessible-available, any place in the world. Our aim must be to make non-vegan companies redundant. Only then will we enjoy a truly vegan lifestyle.

Please make comments in the box after this blog entry. Please lobby your PETA or other animal rights organisation members to become active in this. There must be Vegans out there with the requisite skills to realising this vision. We need to centralise our efforts. So help me find people to develop these ideas further, to facilitate the compilation of the information and expertise required.

Stop shouting: law to stop broadcasters dictating the volume on our televisions: licensing fees as hidden, regressive taxes: and eliminating the 25% waste produced by non-informative advertising.

I am fed up with my television suddenly screaming at me, especially during the night when I am trying to be considerate of my neighbours. This produces a chronic, repeated level of frustration and stress. Thus it is a health and wellbeing issue, for myself and my neighbours.

It is also an environmental issue, as I constantly reach for my remote control, to reduce the volume. Without this problem, my remote batteries would last several years longer than they currently do. Batteries are toxic. The money spent, on a global scale, as a result, could better be spent on more productive things.

The television broadcasters may deny that they deliberately increase the perceived volume during commercial breaks. They will say that technically they are not increasing the volume at all. In fact what they are doing is compressing the audio signal, and then boosting the entire signal range. What this means is that the softest part of the signal will be boosted to the highest part of the signal. What was originally a whisper, will now be heard as a shout. A normal signal has louder bits and quieter bits, whispering and shouting. Compression and boosting means that the signal is now broadcast at only the level of the shouting bits. And thus they have effectively increased the volume.

I suspect they actually go further than this, actually boosting the volume as well, or perhaps achieving this relative effect by decreasing the audio signal of the actual programs. Thus you turn up the volume during your program, to hear it, and when the ads come on at normal volume, you are effectively boosting them yourself. How sneaky of the bastards.

Do advertisers really think they are producing good-will in me by irritating me and my neighbours on a regular, systematic basis?

What is even more frustrating, is that pay for view television stations even adopt this nefarious strategy for their station promos. One minute I am enjoying a quiet television program, and the next my television is shouting and screaming for the entire neighborhood to hear. And I am paying THEM for the privilege of being irritated, frustrated, stressed-out, and enraged.

If you, like me, would like to put a stop to this abuse of our human rights, then please add your email address in the 'comments' box after this blog entry. We will get together a petition of millions of people that the television advertising lobby groups will not be able to walk rough-shod over.

HOW DARE THEY CHOSE THE VOLUME I WILL WATCH MY TELEVISION AT!

It is audio terrorism. It is denying me my right to choose for myself. It is preventing me from being a conscientious member of society, one who considers the interests of my neighbours, especially at night when people are trying to sleep, when watching television.

Ideally all audio would be compressed, to make constant volume adjustments redundant. In a program with a high dynamic range, if I increase the volume to hear the soft bits, I then have to reduce it again for the rest of the program. This constant adjustment is frustrating. Under compression nothing is lost in terms of dramatic expression, as we still hear that someone is whispering or shouting due to other audio clues in the sounds made.

I suggest, then, that all audio be treated the same as the commercials and promos currently are, that is, compressed, between 10 p.m. and 8 a.m. This would also prevent the advertising industry finding some way to undermine our good, considerate, and reasonable, regulation of them.

Alternatively, or in addition to this, manufacturers should be compelled to incorporate 'compressed' audio settings into their remote controls and televisions. This would give us back the right to choose the audio volume for ourselves, rather than having it imposed upon us dictatorially by broadcasters. Laws should also give us the right to insist that others use this compressed audio function between the hours of 10p.m and 8 a.m., where it interferes with our right to decide for ourselves what we listen to in our own homes, rather than our neighbours getting to decide this. This is consistent with current legal rights enforced in the most civilised nations.

Further, television licensing fees should be paid out of general taxation revenue, for reasons of fairness. Current license fees are 'regressive' in the sense that they represent a higher tax on the poor than on the more fortunate. Today the poor pay a massively higher proportion of their income in such hidden taxes for the right to participate in the wider community via their televisions and radios, than do the more fortunate. In fact in Germany, simply paying a television license puts the working poor at a real income level below that of those on social security, who are exempt from such license fees.

And on the subject of marketing. All advertising should be limited to providing actual factual information about products and services, rather than being designed to emotionally manipulate people, and mislead consumers about the true values of the products presented. Today marketing costs account for up to 25% of the final costs of typical, daily used products. This represents a massive waste of limited resources on things that provide no real value. Marketing should be limited to providing factual information and free-samples, along with active market research. Packaging should be limited to functionality, with the environment and other costs being the driving priorities, rather than attempts to mislead and psychologically manipulate us.

Thank you for contributing to a saner world.

I am participating in our local Gene Bank Project.

Maybe one day they will be able to use my current DNA to replace my own future damaged DNA. Of course gene banks have huge potential for early identification of illnesses, and in preventing avoidable suffering on a massive scale. I suggest you look into participating in your own local gene bank project. They interview you about you and your family's medical history and take a small blood sample. It is a small investment of your time for a potentially massive return for yourself and humanity.

Does anyone really have the recipe for home-made Nembutal?

Many people feel that Nitschke misleadingly marketed his book by implying that it offered a recipe for home-made euthanasia, his so-called 'peaceful pill'. He did gain high sales, and significant royalties from the sale of that book, based mostly on the implication that he was publishing that recipe in that book.

In fact he himself had earlier done research into how much people would be willing to pay for such a pill, in order to take their end-of-life decisions into their own hands. It appears his motivations may have been more mercenary than humanitarian. I feel he has been disingenuous in many ways.

Or has he? Have you attended one of his workshops, and learned how to make home-made Nembutal, his 'peaceful pill', using readily available ingredients? If so, please contact me. It is a basic human right for every person to have access to such a pill.

Let me know how much you would sell this recipe to me for. Perhaps we should run an EBay auction for the recipe for home-made Nembutal, Nitschke's 'Peaceful-pill'.

Please note that my blog on this topic has received more hits and interest than any other blog on my '*Wordpress*' pages.

Seriously, do you REALLY know how to brush your teeth?

Nietzsche believed philosophers should deal with everyday practical matters. I heartily agree. So here goes.

Seriously, do you really know how to optimally clean your teeth? I would never dare try to teach an adult this in person. However I have so often observed friends and partners doing it all wrong. So here goes. Please take a moment and try it out next time.

Up until the age of 30 I believed I had weak teeth. I had so many problems with them. It was around this time a dentist showed me how to correctly care for my teeth. Since adopting this practice, brushing at most twice a day, and usually only once a day, before going to bed at night, I have not suffered any cavities. And this with teeth that I had earlier believed to be prone to cavities, for genetic reasons, as my mother lost all her lower teeth after having me!

So, how DO you brush your teeth optimally?

First, invest in a SOFT toothbrush. It will feel delightful against your gums. It need not be expensive. My favourite ones cost less than one dollar. And make sure to replace it every few months. If your water is 'hard', then wash it in hot water between uses, to keep it clean and soft.

Now, after placing some toothpaste on your brush, begin the brushing.

First, brush the inside of each tooth. For upper teeth flick downwards. For lower teeth flick upwards. Maintain contact only for the up or down stroke respectively. This means you will always be flicking away from the gum and towards the tooth edge.

Repeat the same for the outer surface of your teeth, always flicking from gum to tooth, and maintaining contact only on this stroke, away from the gum.

It will take time to repeat this a few times for each tooth, but it will be worth the investment.

To finish off, keeping the bristles of your toothbrush flat against the biting and grinding surfaces of your teeth use little circular motions to clean these. Take your time, spending a few seconds on each tooth.

Also, I could not believe that the pain I was suffering came simply from food lodged between my teeth. At first I could not accept that flossing was necessary. After a second visit for the same pain, and no cavity to be found, I finally accepted my dentist's advice and began flossing that area clean of any debris. And the pain disappeared. Apparently it is a common enough condition around my age.

In my TROONATNOOR series of books I cover the deepest questions of philosophy, as well as more practical matters. Please take the time to benefit from the insights I have gleaned over decades of study and reflection.

Gail Wykes: Breaking contracts, social and employment: a warning for potential teachers:

Do not believe anything the N.S.W Department of Education say; and a reminder to my victimisers

In my experience the N.S.W Department of Education lie about everything, to everyone. See my book *'An Education in Victimisation'* for the complete story.

They lie to teachers that they will lose their 'priority date', their position on teacher-placement waiting lists, if they do not take any offer made to them. This is a lie. They do this to trick teachers into working in schools no-one would otherwise work in, such as Bidwill High. I found documents with the details of at least 19 teachers who had refused the same job I was offered at that school, and who, after refusing these offers, had immediately received much better offers. The names and schools were clearly documented. I photocopied these and many other documents.

I came across these documents, which I have kept but not published, due to considerations of privacy for those teachers, at the Mount Druitt District Office. In other words the 'priority date' is bullshit. So refuse offers you don't want. Don't let them trick you. I took a job 19 others had refused. Ask yourself why that School can continue to state that there were no 'problems' at their school, that I was the problem, when 19 others before me had been prepared to go to the end of the waiting list for any job at all in N.S.W, rather than teach at Bidwill H.S. Of course they never were placed at the end of the list. Only naive people like me believed the lies about such a waiting list, and policy. But more to the point, only teachers like me were willing to give the youth of Mount Druitt a chance at a quality education. I could have worked at private schools, but it is against my principles.

The Education minister himself also considers it O.K for a school to contractually offer you one job, in writing, and then to simply force you do a completely different job. I have this in writing, from the Minister himself. It is official. Clearly the department never act in good faith, and do not consider it a breach of ethics to break any contract they enter into. The contract, for such people, is simply a means to an ends. It has no other value. It is just a trick, a ploy, a tool to deceive their contractual partners, the new teachers.

So do not trust any contract you have with the N.S.W Dept. of Education. And as the IRC implicitly support the complete disregard for employment contracts, grievance procedures, or natural justice, I can only assume that you cannot trust any contract with any government employer in N.S.W. Any contract, in my experience around the world, is only meaningful for those in power, or with the resources to hire good lawyers. The government treat a contract as something they will insist on enforcing when it is in their favour, and completely ignore as soon as it becomes inconvenient to themselves, or their mates. Thus the contract becomes an instrument of violence employed by the powerful against the weak, the mob against the individual.

Do not believe anything you read or hear about any supposed grievance handling procedures. The government will never investigate any grievances you lodge. They will simply victimise you until you withdraw your complaints. If you do not they will have you defined as unfit for service, fire you, and blacklist you, preventing you from working in any State or Nation for any government school ever again. They have done this to many teachers. Independent reports stated this clearly. Read them for yourself. Google 'HealthQuesting' and read the official, independent reports. Independent investigators found and documented detailed, explicit, incontrovertible evidence that individuals were brutally victimised by HealthQuest hired guns on behalf of the government. Just like in Soviet Russia or Nazi Germany, if you speak up against the government, they will crush you. They will ruin your life. Of course if you have dependents, then their lives will be ruined as well. There are no Gulags in Australia, but the consequences and intentions of the State's actions are effectively the same as those of the Checka or SS.

None of the victims of HealthQuesting were ever compensated. The government implicitly admitted it had victimised many people when it disbanded HealthQuest. But it never took any steps to compensate any of the

victims. Those individuals who stood up to the government ended up facing drawn out legal proceedings. Poor individuals representing themselves had to fight against the most highly paid Queens council lawyers the Government could hire. These Q.C's spoke as slowly as possible, seeking to draw out the proceedings as long as possible, hoping the innocent victims of the state would simply give up all hope. How does such cynical behavior on the part of the State encourage its citizens to behave ethically? The government was happy to pay a cynical lawyer thousands of dollars per hour, over several years, then to admit it had made a mistake, and to simply do the right thing by the victim of their mistakes.

If the State itself has no qualms about denying the violence it perpetrates, then what possible qualms could any of its citizens feel about acting according to their own convenience and satisfaction, and then simply denying it, or justifying it?

So Gail Wykes be warned. Until you have ensured that my grievances are actually investigated, and I am compensated, I have every natural right to make you pay for the violence you inflicted upon me, and continue to inflict upon me. Do the right thing. The same goes for everyone else involved. I am still suffering. Violence is violence. It takes many forms. Violence breeds violence. Do not complain when you become the victim of your own acts of violence.

The state has a valid monopoly on violence only so long as it keeps its end of the 'social contract'. I am now once more offering it the chance to make good on its obligations. Otherwise Lex Talionis reigns, and 'society' breaks down into anarchy. I have every natural right to pursue justice by any means available, given that the State refuses to act in good faith on its end of the social contract. This is what produces terrorism. And these terrorists are often awarded noble peace prizes years later.

For the full story of my experiences at various schools in N.S.W, and my international research into workplace bullying, mobbing, and victimisation, see my book 'An Education in Victimisation'. All the supporting documents and my IRC submission are on this webpage. They are also on many others, in case the N.S.W Department of Education manage to have all my files deleted, as I suspect they did a few years ago with my Australian yahoo accounts. As a result I lost many years of work. Another act of violence.

Until I have been given natural justice I will continue to suffer, and I will have a burning need for revenge. The State cannot prevent me gaining revenge except by investigating my grievances and compensating me appropriately. It might 'punish' me for any actions I took, after the event, but that would not produce any positive impact, apart from perhaps drawing public attention to the need to define workplace victimisation as a form of violence, and to validate and compensate its victims.

My case is clear. It has never been investigated. If I did respond with violence, those on the receiving end would not be 'innocent'. I am the ongoing victim here. If they suffer for their own violence, then they will simply be experiencing the consequences of their own violence. They will be responsible for the violence they suffered, as it would be merely a product of the violence they inflicted upon me, a violence I experience every day anew. It is not a physical wound that can heal. The healing can only take place after my legitimate grievances have been investigated and addressed.

Imagine you went through what I did, and continue to. What value would your life have for you? What would you possibly have to lose by getting revenge upon those who have actively contributed to your situation?

And this should give you pause. Imagine how many people there are in the world who enjoy physical violence. They would be quite happy to have some excuse to justify acting out their aggressively destructive impulses. Impulses which most of us repress, in return for the benefits of 'society'. For a few thousand dollars people kill other people. All they need is some pretense, some slight incentive, and they are happy to murder, to assault, and harm others. They have been marginalised from society and its benefits, and hence they have nothing to lose, no rational reason to repress the more destructive elements of their human nature.

And these people realise that most assaults, murders, and rapes are never solved. Most perpetrators, like the N.S.W Dept. Of Education, go uninvestigated and unpunished. If the representatives of the state, and hence the

state itself, behaves opportunistically, devoid of any commendable ethical principles such as honoring contracts and respecting basic human rights, employing deception and violence as a means to their ends, then why should those marginalised people living on the fringes, with none of the benefits that the representatives of the state enjoy from the social contract and 'society'; why should they of all people observe this 'social contract' and repress their impulses, thus denying themselves their gratification, and the satisfaction attached to them?

This will not go away. Even if I do go away, you will never know if I have not arranged for someone else to gain my revenge. I am not stupid. Unless I wanted to be caught, to bring media attention to these issues, I would be sure to ensure that nothing could connect me to the violence that my victimisers suffered. As far as you know, I may already have exacted a quid pro quo from some of you. It may be in progress right now. It may come tomorrow. It may come the day after you retire. But until you investigate my grievances transparently, energetically, openly and fairly, and compensate me appropriately, the prospect will be there that you will pay for what you did to me, and what you continue to do to me every day, as long as you fail to address the violence you perpetrated upon me.

So do the right thing. Do it all transparently for the public to consider. If the state does not honour its 'social contract' with me, then why should they believe that it will honour this social contract with anyone? Why should the public give up their right to natural justice, and to grant the state a monopoly on violence, if that state does not uphold its end of the 'social contract'?

The old saying 'A contract is a contract' must once more become validated, or what basis do we have for 'society' except 'might is right'. And even the most powerless of individuals can take down the most powerful, as terrorists all around the world have shown. Freud's 'tyrannical father' learned this lesson. You can act all self-righteous and define yourself as an innocent victim, but that will not change the facts of the situation.

Justice is indivisible. See Luke 16:10.

As you do unto others, so shall be done unto you. (Obadiah)

We produce the world we live in from every action we commit or fail to, in our daily interactions.

What world have your actions contributed towards? One defined by violence, or one defined by justice, fairness, and good, longer-term ethics?

I would be happy to speak to any media about this issue, and the content of this blog. I suggest the legal authorities investigate all my claims before worrying about harassing me further. Everything I have stated in my statutory declaration is the truth. I have all the documents to support all my claims. You have them too, in this webpage.

Stop the passive victimisation you are perpetrating upon me by NOT investigating my claims, failing to address my valid grievances, and failing to provide appropriate compensation to all the victims of the N.S.W Department of Education and Victimisation. These victims were identified by the 'independent' report into HealthQuest. Its findings were accepted. Thus HealthQuest was disbanded. But none of its victims ever got compensation for their victimisation. None of the violence done has been addressed. And this is just the tip of the iceberg. For every one clear victim of HealthQuest, many others, like me, simply refused to allow HealthQuest, at the bequest of employees of the Dept. Of Education, including the then and following ministers for education, including the current one, to victimise them.

I have lived and worked in Russia. I have heard all the stories. And in principle they are no different from mine. The Australian Government behaves no better, in principle, than the Soviet Terror Regime did. Fact.

I suffer almost constant migraines, cluster headaches, tension headaches, and nausea, as a result of the violence inflicted upon me by Gail Wykes and the rest of the N.S.W Dept. Of Education, and facilitated by the

I.R.C. I suffer financial poverty as a result of their actions. Everyone in the Department, the IRC, and the media who failed to investigate my documented grievances are responsible for allowing people like Gail Wykes to violently victimise people like me.

'Some of you have a 'moral' responsibility. All of you have a positive response-ability. So respond positively, as you should have in the first instance. Let us all learn and grow from these experiences while we are still capable of responding positively.

History never judges the victims of violence harshly for defending themselves through their own acts of violence. It is accepted that without natural justice, we are not fully human. Denying someone natural justice, or at least a transparent process which seeks natural justice, is denying them their humanity. And I thought we had an international charter on human rights to protect people from such forms of violence? Perhaps the Australian government imagines it can ignore such international charters. Well if so, it can hardly complain when it becomes the victim of the violence of a more powerful perpetrator.

And remember that no-one in the media has ever made any fuss over the violence that Australian citizens have suffered at the hands of HealthQuest and so on. The general public have never shown any interest or support for these victims. The Australia I believed in as a child appears to have been a fiction of the advertising companies.

I just watched a television documentary about two men falsely accused of murder, and convicted to life in prison and a death sentence respectively. It was a warning to all of you. Why should you care about mobbing, if you are not a victim of it? Well, the answer is, you could easily become the next victim. Corrupt police had conspired with corrupt politicians and criminal business-men to frame two men for this business-man's murder of a newlywed couple. The wife had seen her boss loading guns and bags of money into his car. He had been involved in some criminal activities, and now he risked her talking about what she had seen. So he murdered her. He then paid, through the police, two people to make false reports that they had seen the two men in the house just before the murders. In fact one of them had seen that businessman there. She accepted 2500 dollars from police to falsely testify. The other 'witness' received 25000 dollars to also give false evidence.

In court one of the men actually punched the prosecutor. He had every right to be angry. The trial was obviously completely rigged. The court had absolutely no intention of serving any sort of justice to these men. The judge refused to allow any of the evidence offered by the defense lawyer, and did everything to support the prosecution. The most damning evidence of corruption was never allowed to be presented to the jury.

Thus the jurors saw two angry men. Of course they were angry. They were the victims, and this court was further victimising them. They were facing the death penalty for murders they had had nothing to do with, and the judge was clearly conspiring with the prosecution against them. But as per human nature, the jury simply defined their anger as being evidence of angry, aggressive, violent natures. I have experienced exactly this sort of unfair and ignorant violence at the hands of the Tasmanian Dept. of Education. See my book *An Education in Victimisation* for details.

Over the next 17 years every police officer who attempted to investigate this case was victimised and deterred from continuing with their investigations. However one man continued, and found hundreds of glaring cases of inconsistencies and obvious indications of corruption. He too was victimised, but would not desist. He was demoted from Lieutenant to the lowest police rank. However he continued. Finally he amassed so much incontrovertible evidence that one of the men was released from prison. He had served 17 years. And still it would take another 4 years before the other man, on death row, would be released. However neither were exonerated. They were never cleared of the charges. They were never declared innocent.

This policeman won 700,000 dollars in damages for the victimisation he suffered as a whistleblower. However the Supreme Court overruled the award, stating that you could not sue the government for compensation for its clear acts of victimisation. The government has ruled that no-one may challenge its right to victimise any of its employees. The government has made one rule for itself, and another for everyone else.

Of course this completely undermines the notion of 'all men being equal before the law' on which the tacit 'social contract' which makes peaceable and productive society possible, rests. This is the foundation of society. That all of us are equal before the law.

And those who make the laws simply decide that they will make themselves above the law. Think about this carefully. The people with the most power, and therefore the people who represent the greatest risk of 'moral hazard', the greatest temptation to abuse power in their own narrow selfish interests, have been allowed to decide that they should be completely invulnerable from the legal justice system. This is pure Tom Stoppard and Kafka. It is sublime 'theatre of the absurd'.

We allow the people with the greatest motive to abuse power to absolve themselves of legal accountability. Surely if power corrupts, then power that is completely free from accountability is guaranteed to result in criminal acts of violence. Unless we assume that as soon as a person enters some public office, their human nature is suddenly purified of all selfishness, and they become 'noble savages', we surely cannot accept such an untenable position.

Hamlet cited 'the insolence of office' as one reason not to be.

Deterrence and accountability are the foundations of society. Around 40% of male university students who responded to a U.S study stated that they would rape if they were sure of getting away with it. This is just stating the *raison d'être* for having a legal justice system in the first place. We grant the state a monopoly on violence to enforce the social contract, as otherwise few people would respect the rights of others, especially in emotionally charged situations.

This state, then, has a monopoly on violence. We give up our own rights to pursuing natural justice by the use of violence, in exchange for the guarantees that the State will do its best to pursue natural justice on our behalf.

But when this State grants itself immunity from accountability for its own acts of violence, those not committed in the quest for justice, we have to ask ourselves what sort of contract we are implicitly signing up for. The Nazi dictatorship was defined as criminal, as it supposedly did not have the consent of the people. Thus Germans after WWII claimed that they had no social contract with the Nazi regime. The same could be said of the Bolshevik reign of terror. People had no choice. No-one offered them the option. These terror regimes had simply assumed the same rights that the Supreme Court in the U.S did when it defined itself as above the law.

You cannot allow lawmakers to be above the law, without expecting that they will, true to human nature, use that power to protect them and theirs from accountability. We know that when people are free from any accountability, they tend to express the worst in human nature. It is society that has allowed the best in human nature to propel humanity forwards into higher and nobler realms.

Society requires that the State actively and transparently seeks natural justice. This requires that it hold its own office bearers at least as accountable for their actions as the rest of us. In fact, we should expect them to be held even more accountable. For they are the role models for the rest of us.

It is in this context that I demand, as a citizen, that mobbing and workplace victimisation, and the victimisation of whistleblowers, be legally recognised as forms of violence, and defined as criminal acts. I insist that whistleblowers and victims of such mobbing be compensated financially and with official public apologies.

Otherwise the State has shown its complete contempt and disregard for society and the 'social contract' it is based on.

The State has, so far, shown its complete contempt for me personally. It has committed acts of brutal violence against me. It has denied me any form of natural justice. It has failed to investigate my claims. I made them in the form of a Statutory Declaration. If any of my claims are untrue, then it can sue me. It has not done so as all my claims are true.

The State cannot therefore expect me to grant it a monopoly on violence, when it merely employs that violence against me, and others like me.

You, the public, have a right to know all of this. You have a chance to investigate all my claims. You have a right to have the wrongs of the past corrected. If you fail to do any of this, you would have no moral rights to criticise me for seeking natural justice in the ways that society, and the social contract, were designed to eliminate, by making them redundant.

I write this with the desire to eliminate all forms of violence and injustice. I do this with Luke 16:10 in mind. So far I have been the victim. But everything that goes in, that is impressed upon us, must come out in some form. So far I have taken the only productive means at my disposal to express this violence. I have expressed myself verbally and in writing.

This has so far proven completely ineffective at motivating the state into providing me relief from the violence it continues to inflict upon me every moment, often even in my sleep, in my dreams.

I thus ask you, the public, to identify your own common, shared, interests in my case, and all cases of workplace victimisation, mobbing, and the continued 'rape' of its victims in the law courts, and in the continued failure to investigate and address the victims' grievances, let alone prosecute the perpetrators, and provide compensation.

When the perpetrators, the state itself, holds itself above the law, then the time has come for the people to call that state to account. We cannot facilitate the power of a state that does not consider itself accountable for its actions as individuals, and as departments.

The pain is real. The violence is real. The costs are real. Will you only validate them when it is you and yours that feel that pain, and are victims of that violence? How far do you think we are from a new dictatorship? If the powers that be consider themselves above the law, then they are already our de-facto dictators. They simply have no bothered to proclaim themselves as such. And remember, the most powerful form of power is that power which is effectively invisible.

Please do the right thing. Or was Freud ultimately right in having little hope for humanity? Are humans really, at heart, mean and nasty? Our lack of respect for the rights of animals today, merely respects the lack of respect for slaves, other ethnic groups, other nations, homosexuals, lesbians, atheists, members of other religions, and so on, that we displayed before society had advanced on waves of legal reforms which forced us to respect the rights of those less powerful than ourselves.

Terrorism is merely a response of the less powerful to the more powerful. Terrorism is a product of injustice. How many terrorists have gone on to be awarded Nobel peace prizes? Why?

On Evolution and opportunism

Integrity, the basis of being whole and thus 'holy', is based on being consistent in all your actions and beliefs, and thus principled rather than opportunistic. If you want to be 'holy' you have to be consistent, and thus have integrity.

If meat is natural, then anthropologists tells us, by the same measure, that cannibalism, rape, murder, and so on, all the worst elements of human nature, are equally natural. And so 'natural' is no measure of anything. It is not even a regulated word, in terms of the F.D.A and food labelling. We regulate most of the most 'natural', often the worst in human nature, by providing disincentives including death penalties, for breaches of these regulations. Just as we all benefit from the regulation of our natures, we would also benefit from regulations providing deterrents against the consumption of animal products.

Unless you intend being consistent and allow that we can eat other people's babies, as there are definitely historical precedents for doing so, and as cannibalism is a part of our evolutionary development and human nature, you cannot allow that we should eat other animals, just because we can, and have done so in the past. Our ancestors exploited their unequal power over animals opportunistically. It was natural for them to do so. It was as natural as rape, murder, and theft, especially of people not belonging to your own family or tribe.

However this in no way equates to such actions being good and desirable. It in no way directs us to continue abusing our position of power over animals by factory-farming them, eating their eggs, milk, and bodies, using their skins and bones, and using them for dubious experiments and product testing. Not any more than it directs us to go out and rape as many 'foreigners' as we can find.

For this argument, followed consistently, would allow me to eat you, if I had the opportunity, or to steal your children to conduct experiments on them.

Opportunism is the scientific term for evil. Limiting evil to our relationships with other non-human species does not define us as any less evil, than it used to when we limited our rape, murder, and theft to other 'races'.

And to say that the human organism has evolved to consume animal products is also a non-argument.

There is no to or for in evolution. Nothing evolves to serve some purpose, to provide some function, to supply its host organism with some benefit, or to fill some niche in the food-chain or ecosystem. Evolution has no intentions, no plan, no purpose, and no designs. It is a random process of negative selection. It requires no design-er, intelligent or otherwise. Evolution is not based on positive selection. At least not so far in its history. And most people have a negative knee-jerk reaction to the mere notion of positive selection in any case. Take their response to the idea of eugenics and social engineering. Anyone with a brain and a representative experience of life can see that there are so many things wrong with the world for it to have been deliberately designed by any sort of competent, beneficent designer. If I could do better than the god who is given 'credit' for this world, then something is amiss.

Read TROONATNOOR if you still labour under such illusions, delusions, and misunderstandings. Most people assume they understand the nature of evolution, but even some of the most educated and scientific of people, including famous television presenters, clearly do NOT comprehend the nature of evolution. And they are miles away from a comprehension of TROONATNOOR

On religion and terrorism

Oh, and if you identify the guy in front of you in line for the airport security control as a senior member of some terrorist organisation, let alone Bin Laden himself, or George Bush Snr. or Jnr., then you can be sure that your flight is not going to blow up. They send their dupes economy with the bombs, on other flights. These fuckers enjoy heaven on earth at the expense of their puppet followers, who can only hope that they have not been lied to about the eternal joys they have been promised, as bribes to keep them subservient and producing value for the beneficiary classes over lives of sweat, toil, dis-satisfaction, and suffering. All the religious authorities took their lead from Plato, and made their own 'Republics' based on lies and censorship. They are big fat phony hypocrites. Call me Holden Caulfield, but J.D Salinger was right when he identified all the 'phony' people and the crap they spout. And I will not apologise for getting angry at all these fuckers and their bullshit. We can do better. That means in my books that we should try. 'Catcher in the Rye' was not banned because of a few swear words. It was banned because it spoke too many important truths.

On God-ism

Tell me what strikes you about these questions.

'Don't you believe in Santa Claus / fairies /invisible pink elephants / pixies / Smurfs / leprechauns / honest politicians / elves? '

Now compare *those* questions to:

'Don't you believe in God'?

What is the difference?

Which one tends to be accepted as a legitimately formed question? Asking someone 'Don't you believe in God' is a statement in disguise. It assumes this God exists, and the only question is whether or not you are sane and believe in this god. It is like asking you 'Don't you believe in trees / sunlight / water / dirt / cats' etc. So do not answer it. It is a trick question. If you ask someone 'Don't you believe in cats' you are really questioning their sanity. You are taking for granted that cats exist. The question is meant to test the person's grip on reality. If they don't believe in cats, which we 'know' exist, then they have some problem with their perceptions. They have lost their grip on reality!

If you are asking me whether I am a theist or not, then the answer is that 'I am not a theist'. Never say you are an a-theist, as the meaning of the word has become corrupted in the popular language culture. A means not. So originally a-theist meant someone who is not a theist. It is really important you understand the subtleties of what I am saying. Read TROONATNOOR and you won't miss such subtleties in future. I make no claims that something doesn't exist. If I do, I am bound to prove it. No. I make no positive existentialist statement when I say I am simply not a theist. I am not an a-theist either!

On Catholic moral leadership

Don't donate to Catholic charities. Their aim is not to eliminate inequality, poverty, and suffering. They love these things, as they promote humility, insecurity, and reproduction of the only thing that produces the value the priests consume. Ask Mother Theresa's former co-workers. Her goal was not to eliminate suffering and poverty. She saw poverty as good and desirable. It humbled people. Brought them closer to the message of the Bible. Remember it is the meek who shall inherit the earth (after the beneficiaries have stripped it bare of any value or comfort).

Poor people have only one consolation or comfort. Children. It is the only impulse or desire they can satisfy. That they have nothing to offer these kids doesn't hamper their poor parents from satisfying their own selfish desires to have them. Increase the supply of labour, reduce its scarcity, and what employer will ever need to pay anything close to a decent living wage? I explain this further in TROONATNOOR.

And ask yourself. Why is it that the organisation which claims to be the most ethical and moral of all institutions, The Vatican and Catholic pagan cult, as Plato's Republic, modelled upon the pattern of heaven itself, decades after all other banks which make no such claims to piety and morality, and even the most opportunism-based nations, have all introduced strict controls against money laundering, has the Vatican only begun talking about taking measures to limit such illegal activities. Remember the money laundered comes from the illegal drugs industries, prostitution, child pornography, smuggling, tax evasion, and so on. Phonies? Fuckers? And who is the last person to call for any investigation of child sex abuse by Catholic priests? Oh what a leading light of ethics. Really on the cutting edge! Leading the way!

On the illusion of free will

I have been working on my songs and writing day and night, and sleeping lighter than usual. This means I remember my dreams as I wake during the night and in the morning. And this provides one of the clearest proofs of our lack of free will. As Hume and Freud remind us, our conscious minds are merely the sense-organs for the thoughts that are produced in the unconscious. Now think about your dreams. How many of them are nice? How many are horrible, discomfoting, irritating, stressful, and so on? But for the most part we are mere spectators, experiencing things we would not chose to, and which we have no control over.

If we possessed a free will we should at least be able to choose what we experience in our own minds, in our dreams, which are completely free of all the determinants and laws of reality. We should be able to produce the virtual reality we desire, as it all happens inside our brains. If we had any free will at all. Even our dreams are produced by our unconscious. We are merely the spectators. We are merely the puppets. Our unconscious is the puppet master, interacting with the other inter-determining factors in the environment.

Of course in lucid dreaming we have some control over our actions, however our inherited impulses determine what we desire, and hence our wills as such are determined. No free will anywhere to be found. Ask Mohamed. Read the Koran. Read the Old Testament. Read TROONATNOOR volumes one and two, and of course volume three RELIGION. Then read 'The mystery of the dreamer and the dream'. You will be surprised and have the chance to become more enlightened than any other people in history.

Consider this. We confuse our deliberate structuring of the ideas our conscious minds perceive in the form of symbols, a.k.a 'language' re: semiotics (which is why Nietzsche is such a brilliant philosopher, to quote the man himself), with the deliberate construction of those actual thoughts themselves. Before I read Nietzsche and even Penrose I considered language the 'trickster' when it came to our illusions of free will, and of actually generating our wills, and our thoughts. But Nietzsche's semiotics and Freud's illuminating arguments gave me a bit more precision. And so consider that while you may, like me, agonise over the way you express your thoughts, those actual thoughts themselves are not of your choosing. All you deliberately chose is the form of expression you adopt to express them, to yourself, and to others. All you chose is the language and symbol formulations you adapt to express them. Read more, of course, in my TROONATNOOR books.

Merry X-mas, Ho Ho Ho!

I woke up this morning thinking about that wise old man Santa Claus. Do you think he was right about women? I guess the currency of motivation, and hence evolution, is pleasure. It is just a question of what you imagine will bring, and/or has brought, you pleasure. You will exchange money, goods, and services for these things, based on what you have to offer, and what you are after. So I am not being sexist or mean or unfair in anyway. But it did give me a laugh, thinking about Santa walking around in public in Christmas defining all the women around him, and them smiling back in return. Or maybe they just weren't listening. Anyway, there are many forms of that trade, and most of them do not involve sex per se, although ultimately they are motivated by that basic, fundamental, evolution driving desire, and the other more quiet, though no less sensual desire on the part of women to enjoy the bliss of the company of gorgeous babies and children.

Bathing with the Holistic Philosopher

I just want to show you how little we can get by with, without really sacrificing anything.

O.K, this from the child who had to put cardboard in his school shoes to cover the hole in their soles. I still remember deliberately walking over rocks and so on the first time I actually got a new pair of shoes. Dunlop volleys. It felt delicious to walk over a stone and feel them through the soft rubber, rather than directly on my feet.

And also from a man who, as a young child, had to take a bath after 3 of his older siblings had used the same water. By the time I got to bathe the water was lukewarm at best. I barely washed myself. The result was scabs forming on my scalp. But one night in winter I thought I took a chance and added some hot water. My mother came in and started abusing me, beating me with her open hands, and then picking up a very heavy, large wooden scrubbing brush and throwing it at my head as hard as she, in her fury, could. I got a very large lump on the head.

Anyway, back to the theme at hand.

This is my bathing routine. Because of it I have had nothing but problems with my landlady and the house administration, who will not accept that it is possible to use as little water as I do. They insist I have my water meters checked, even though they are fairly new. They keep overcharging me for water. And, I think maliciously, they will not accept any of the documentation I offer proving my water use, including obtrusive and unannounced 'secret' intrusions by the house administration's chairlady.

So. Get yourself a micro-fiber cleaning cloth for a few dollars from the supermarket or discount.

Get a bar of soap or liquid soap. Get a big plastic cup. Get two medium sized containers, like buckets of pots. If you don't have a bath-tub or shower with a plug, buy a big acrylic tub from the hardware store.

To be 'optimal', as you fill your containers with warm / hot water from the tap, hold your toothbrush underneath the flowing water and give it a few rubs with your finger, to soften the bristles. This is especially helpful if you live in a 'hard' water area.

Fill your containers with warm water, and soak your micro-fiber cloth in it. Take the containers to your bathing area. Stand in a large plastic container in your bath-tub or shower cubicle / recess. Soak your cloth in the water. Rub the cloth all over yourself a few times until you are wet all over. Then rub some soap into your wet hair and lather it up good. Then cup some of the foam with your hands and rub it over your armpits, groin, and so on, thus re-using the excess foam. Now rub some soap into your damp micro-fiber cloth until it is lathered up a bit. Then rub the cloth all over your body and face. Then place the cloth in the first container and continue. This container will end up soapy. The other container is for rinsing.

Once you've used up the soapy water, start the same process using the clean water. This time you are rinsing yourself clean of soap residue. Repeat this until the cloth is free from soap, and you have rubbed yourself all over with the micro-fiber cloth a few times. Then fill your cup up and pour the warm water over your head and target any areas that are still soapy. Repeat this a few times until you are clean.

And thus you have bathed and washed your hair (if it is short like mine) in less than a normal sized bucket of warm water. And you are clean. You haven't been soaking in your own filth, as some like to refer to 'having a bath'.

But wait, there's more. Now you have a tub with some warm soapy water. Don't waste it. You can hand-wash, or more precisely 'foot-stomp-wash' a few items of clothing, especially socks and so on. Best to have put them in the tub under your feet before you begin! Good, now you have done your day's washing. But you still have the warm soapy water. So now you can use this water to rinse your mop, mop your floors quickly, and rinse it again. Use the remaining 'dirty' water to flush the toilet. And stop using the toilet for peeing. Pee into a big plastic bottle. When it is full, use it to flush away solid waste. Follow this up with a flush using the 'dirty' bath water. Keep a window open to blow away the smells.

O.K. I am neurotic. I am almost pathologically careful with money. But the only way to remain independent in this world is to remain as financially independent as possible. For most of us who were not born to wealth, this means frugality.

Remember that 'hair and body wash' is skin-friendly. It is also pleasantly perfumed.

You will find that the micro-fiber cloth gives you a free 'dermal-abrasion', gently scouring off dead skin as you wash. I keep a damp micro-fiber cloth handy all the time, to wipe my face, neck, and so on, when I feel sweaty or dirty. I am sure that years of this have contributed to my mild 'Dorian Gray' effect.

Other ways I live cheaply until some-one actually pays me for my work, is to do a round-trip of all the supermarkets each afternoon (or for yesterday's bread etc. each morning) scanning the shelves for bargains, and each freezer, fridge, and bread section for their 'mark-down' bins and sections. These contain food which is perfectly edible, but has reached or overreached its 'best-by' date.

In the decades I have shopped like this I have only ever been disappointed a few times by food that was actually 'bad', or at least didn't look 'right'. If the shop was nearby, I returned the item for a refund. If it was not, I just 'took the hit'. You can afford a few 'misses' when you generally save so much money from this practice.

Note that I have bought yoghurts a month beyond their 'best-by' dates with absolutely no problems. Use common sense. If the package is bursting at the seams, probably best to leave it be re: fermenting gas etc. I expect at least a 50% discount on such items, and often you get 70% or even 90% off. And I have found cheap coffee that is palatable. It does not offer the best aroma, but even the expensive ones can disappoint on that count, and so I would rather know what I was getting and getting value for money, than take the chance again and again of buying expensive coffee that was disappointing. I contacted the big coffee retailers and roasters about this, and got varying responses, none of which could guarantee that when I paid good money, I would get good coffee. So I stick to the cheap reliable coffee I found. Add some salt and sweetener and it is O.K. And less seductive, which is good if you tend to over-indulge in the 'good bean'.

If you have time, it is also worth scavenging through all the second hand shops for clothing and other household items. In fact the best clothing I have ever bought came from there. Better than stuff I could find in the normal shops, no matter what the price. The only thing I haven't found is decent shoes. Note that over the years I have given such shops more clothing than I have ever worn, as I tend to buy things I think I will like, then find them too uncomfortable and so on, or that there is no room in my luggage for them when I inevitably move countries, and so I give them away, to people collecting cans from the garbage, or to the charity shops, or to friends' relatives, or friends. I have given away more clothing in money terms than most people have in their wardrobes. Expensive new boots and shoes (from being forced to work as a security guard and waiter), new fashion jeans, winter jackets, new televisions, new beds, new office chairs, kettles, fridges, hotplates...the list goes on and on.

That is one reason I am so cautious buying new things. Apart from that, every time I 'trusted' people they failed me, including one person who I asked to keep the only real luxuries I ever bought, a U.S.A Deluxe Fender Stratocaster with all the trimmings, and a hard-disc recorder with drum machine. He never answers my calls now. And so I appear to have lost them. It is one thing to have all your stuff stolen by your Boss and recruiter in South Korea. It is another to lose them to someone you actually trusted. Either way, Buddha warned us that attachment to material things is bound to produce dissatisfaction!

Oh, and after having a few disappointing, and for my values, over-priced, haircuts, I began teaching myself how to cut my own hair. I can do it quite well with good scissors. However today I find the easiest and most flattering solution is to use good hair clippers, like my 'Babyliss'. They are simply the best hair clippers I have ever had. They have comb settings much higher than usual. Today I use 25mm, but they go up to 35mm or so. And they work. Afterwards just need to trim around the ears and neck a little, then use the trimmer on my electric shaver to finish off around the neck.

I want to share something horrible with you again from my past. So that you might better understand the person I am. My mother used to cut my hair. But it was a nightmare. She used a really sharp comb and blunt scissors.

She would comb my scalp and ears raw while the handle ends of the scissors stuck into my head and ears. She would whack me around the head if I moved my head, or complained. The end of the scissors would really hurt, more than her hands did. And after all that she did the worst job imaginable. I could do a better hair-cut on myself after only very few tries. And she had had years of practice. That and so many other things leaves me wondering how much malice my mother felt for me. So many nasty things she said and did without any logical, good, reason. Making me feel guilty for her life, when in fact her life had been pretty darn good, and better than most other people's. She had not wanted me from the start. But giving me to someone else, something I always hoped and prayed and dreamed for, might make her look bad to her family back home. And above all else, it seemed she wanted to impress them. I always wanted to be adopted by some other people for whom I could be good. You see, I was lead to believe I was bad by my mother. Freud explained my guilt for me a few years ago. Thank you, Ziggy for being our true Saviour!

One reason I let my hair grow was these horrific haircuts which left me looking pathetic. The one time I came to school with a real hair cut I had paid for myself from my McDonald's earnings, everyone looked at me like I was a different person. The same happened in the army actually. A good hair-cut can make a huge difference.

And because I was the last to bath, after the entire family (Mother, two brothers, one sister), the water was often almost cold. And so I rarely washed my hair. I had scabs all over the crown of my scalp. But my greasy longish hair looked much better than my brutal hair-cuts. So. One winters night, after everyone else had bathed, I had the nerve to add some hot water to the bath. Mother came in and began beating me savagely. She picked up the large wooden scrubbing brush and threw it at me again and again, including directly at my head. One direct hit left a large lump. People noticed, but no-one ever reported anything to anyone. And so, now you have some insights into my life and personality. Maybe you might be more understanding or forgiving of some of my strangeness, and awkwardness.

You can read my autobiographical volume if you are interested in me and my neuroses!

On my innovative use of old socks

I emailed Tchibo about an idea I have for a promotional item, or cheap product. Once my socks wear out I cut off one end, to store electrical connectors in, and to put around door knobs so they don't bang, etc., and use the other ends as sort of large elastics. After having tried all those coffee containers, and clips, I came upon a more elegant and functional solution.

Remember ideally you will leave your coffee in the foil bag it came in, and simply re-seal the bag each time. As Kurt Vonnegut reminds us, it is oxygen that destroys everything in our world. It seeks to combine with everything, hence fire, and oxidation (rust) and even ageing (free radicals). Clips brake, or are hard to put on, especially newly opened bags with little extra foil to fold over and clip. And so I tried pushing the foil bag into the cut tube end of a sock. And it works. The sock stretches easily enough, and then the elastic is firm enough to hold the folded foil back shut fairly tightly.

On being a holistic philosopher

First note that English 'borrowed' the word holistic from French, like the Israelites 'borrowed' a lot of gold, silver, jewels, and raiment from the Egyptians before making a 'quick getaway' a.k.a '*Exodus*'. So some people will say 'an holistic', because in the original French, the 'H' sound was not enunciated. If you are interested in the evolution of the English language, and why it always was, and should remain, the international language, please read my book on the subject.

Now back to this post. One problem of person like myself, whose vocation is philosophy, is that everyone imagines that they are a philosopher by virtue of being human. Just because they can have an opinion, they imagine it is a valuable as anyone else's. They have no notion of quality, of having an informed opinion, let alone a holistically informed one that is the product of decades of intense research, reflection, reading, and some degree of natural talent. They have no idea of intellectual rigor, and even the 'scientists' have no real idea of scientific method.

If I were a Nobel laureate bio-chemist or astro-physicist, few people would expect me to argue with them about the cutting edge of bio-chemistry. They would respect my achievement, and perhaps offer to read my articles or books on the subject. They would not expect me to engage with them as equals in a debate about some important topic they have no idea about. This is the point. People have no idea really what a cutting edge holistic philosopher deals with. They enjoy the satisfying illusion that philosophy comes naturally to every human, by virtue of being human.

This crap that all humans are born equal was a lie meant to gain their agreement to being ruled over by a government. No-one would enter a 'social contract' on the actually valid terms of people having been born quite unequal. People confuse equality before the law with equality of intellectual means. And that does not even begin to deal with how many decades of study, reading, reflection, and so on, and the emotional challenges of overcoming assumptions that are satisfying and which appear 'necessary'. The terror of being left in a void after having disposed of most of what we believed to be true after it having been annihilated by logic and critical interrogation.

Few people have any idea how grueling a process it has been. If I were to bring people up to speed, so that I could have a productive intellectual interaction with them about ethics or any other serious philosophical issues, I would need to spend years educating them. Now they would accept this coming from a bio-chemist. They would assume it requires years of dedicated study to reach the level at which a real discussion with a biochemist would be productive. But because few people understand the nature of real philosophy, and because most of the people who are famous for being philosophers themselves never came close to it, the general public have no idea what I could possibly have to offer them that they do not already possess by virtue of being human, and of being able to express a few opinions whose value is merely in providing holistically informed minds with reminders of how valueless the average person's opinion is, in intellectual terms.

People forget that the right to free speech comes with an even more important obligation. The obligation to inform your own opinions. To listen to others. To learn how to tell compelling argument from specious argument. To be able to discriminate between dogma and science. To be able to interrogate arguments, to break them down into all their explicit and implicit assumptions, and then to test these. Not everyone is capable of this or willing to do this.

Of course the 'founding-fathers' of democratic nations offered their potential members the fiction of equality to attract them to their ideas. People had to be lead to imagine that their opinions would be valued as equally as any others. This encouraged people to give up on more physical forms of violence in pursuit of their personal interests, in favor of more subtle forms, such as voting and manipulating public opinion.

On the subject of violence

The problem with violence is that the unjust and unjustified can employ it with as much self-righteousness and vigor as the just and justified.

The worst possible people convince themselves that they are justified in employing violence as the exception to everyone else.

The problem with the concept of employing violence as an exception, in exceptional circumstances, by exceptional people with exceptional justification, is that everyone will tend to define themselves as exceptions.

Everyone will define their particular circumstances as justifying the employment of violence, as an exception to everyone else.

If one person employs violence, no matter how justifiable and righteous, they are likely to encourage others with no such justification or righteousness from employing it to pursue their own personal interests.

And this is why I can never recommend the use of violence as a means to even the most ethical of ends. If the best people do so, for the best possible reasons, then the worst possible people with the worst possible motives will employ violence against the best people with the best motives.

This would ensure that the best people are annihilated from the face of the earth. History has shown, consistently, that this is what happens.

The worst people have a natural advantage in employing violence, as they are ruthless and careless about the consequences.

The best people are anxious to limit the damage to precise targets. And they have a natural reticence to injure anyone at all. And so they would be doomed if they ever legitimated the use of force by anyone against anyone for any reason.

And so, considering myself among the best of people, I must renounce violence, at least in any of its clumsy, obvious forms. If you read my novel you will see that I have found creative ways to achieve EP ends without violence. This is perhaps the evolutionary power of a higher ethic derived from a holistically enlightened self-interest. It forces one to become more creative. And in the end it is this faculty that will decide history.

Was Nietzsche the first blogger?

My books are holistic. All my writing is. I cannot repeat the entire foundation arguments each time I build upon them. And so you will have to read the books if you do not automatically connect with my blog arguments. They are not complete. They are just the tips of arguments, like the point of a triangle, or the peak of a mountain. You have to climb the mountain to appreciate them. It's like getting dropped off by a helicopter on Mt Everest. I don't expect many of you to be in a position to appreciate and understand them. But they will give you some idea of how it is up here, where the air is refined and clear, but very thin. It is not for the weak minded, nor weak of character. Few ever even consider climbing as high as a Nietzsche, Hume, Freud, or Epicurus.

And these heroes all share something in common with other 'high' achievers. Their peers do not want them to achieve. In fact they will sabotage their efforts. And then if they cannot manage to ensure the failure of the ambitious, they will seek to underplay the value of their achievements.

A genius's talent, their genius, is only credited and recognised, let alone actually applauded and rewarded, after decades of struggle, and often only after their death. This is consistent enough for it to have been an archetype at least as early as Ancient Greek Tragedy. The hero suffers, achieves great feats, overcomes great hardship and obstacles, to either die alone in poverty, or to be actively murdered by his peers. Only after his death is he venerated, often even as a god.

The passive form of this is to ignore the person, and leave them to die from neglect, rather than direct abuse. The direct abuse in this case usually only takes the form of maliciously intended, derogatory criticism and dismissal. I say malicious, rather than constructive, as it is intended as a form of violence. The people have not managed to build themselves up into a frenzied mob, to overcome their more social inhibitions against actually directly physically harming their better, their superior. So they make do with the less direct forms of violence. However their intentions are the same. To destroy their betters, their superiors.

And where the socio-historical moment is ripe for it, the people will build themselves up into a frenzied mob, and either murder the individual themselves, or demand that their legal authorities do it for them. Of course later in history when the society begrudgingly admits the genius of the victim, the society will then be able to blame the acts on the judges. They will be able to wash their hands of the act.

We hate our betters. They make us feel less worthy, less good, less valuable. We fear rejection and abandonment. That is being generous. To be more brutal, we hate anyone who is better than us. We burn with envy and jealousy, and want to destroy them. We are furious with anyone who would dare even try to be better than us. At school we bully and mob them.

We do the same when we are taller but no 'bigger', in the workplace, and in our public and private lives. Women call it 'bitching'. We try to undermine each other's accomplishments, whether physical, social, business, or intellectual. We try to cut down the tall poppies. It is logical, as they make us look bad by comparison. It is logical as we risk losing our relative status, and the benefits that go with status. Our better show us up as inferior.

And when their ambition is of a 'moral' nature, when they are striving to be, and even worse, actively being, better people, they hold up a mirror to our own less than ideal ethics and behaviors. They show us up. They highlight our imperfections. They clearly shout out that it is possible to be better than we currently are. They deny us the ability to deny that it is not possible. They rob us of our treasured excuses as to why we cannot be better than we are. They deny us denial. We cannot deny that it is possible to behave better, and to produce a better, fairer, more creative and beautiful world, when there are people right up in our faces who are actually behaving better, and working hard, making sacrifices, in order to realise their vision of a better world. They explode all our excuses. They reveal us for what we are. Lazy. Of poor character. Selfish. Mean. Nasty. Malicious.

And this will not do. How dare they show us up like that? Our blood boils with indignant rage against this Jesus, this Socrates, this 'good' person. How dare they be good? How dare they be better than us? How dare they hold up mirrors to our faces, and show us the truth about ourselves! They must die. Preferably a long and painful death. But if that would reveal too much about our true motives and intentions, then we will settle for a quiet poisoning. We will have to settle for that, if we are to maintain our self-deceptions regarding our true motives. We want to pretend our motives are noble, good and righteous, rather than nasty, ugly, base and mean.

When our 'better' 'superior' genius's talent is less of a moral, and more of a technical nature, when their achievements are in the fields of art and culture, we rarely go this far. Instead we deny their genius and achievements, so that the possessor, who struggled so hard, who sacrificed so much, who worked so hard and long to develop their talents and to employ them productively, should never personally benefit from them. That would not be fair now, would it! Why should they benefit from their talent? It was not fair that they should be born more talented than us. Even if this talent was only for disciplined, dedicated, passionate, ambitious passion to achieve something, more than any inherent extra talent or ability, relative to the general population.

No, history shows that we deliberately wait until the person can no longer benefit personally, when they are old and decrepit, preferably insane, or dead. Then we can claim all the benefits for ourselves. We can put ourselves up on a pedestal by being among those capable of recognising genius. This must surely reflect well upon us. For we, unlike the others, are able to understand their achievements. This means we must be very clever. And so more and more people want to appear clever to, and soon the genius is applauded throughout the land. They are often deified as demi-gods, if not actual gods per se.

And those who lived among the geniuses, passively destroying them with their neglect and indifference, if not directly trying to undermine them with ignorant criticism and derision, will bask in the limelight of their association. They will make up stories that put themselves in a positive light, as their audience hungrily devour any stories they can share about the genius that lived among them. They will often claim to have been sympathetic and helpful, when the rest of the world had mocked and derided the genius. They had had the genius themselves to recognise the genius's value even as the rest of the world had scorned and ignored them!

And against the flood of positive re-evaluation of the genius, even those who would prefer to harm them even after their death, will give in, not wanting to appear ignorant, or as malicious, nasty, mean and base as their characters really are. So the majority will join in the popular approval and recognition, rather than attempting to fight the tide of public opinion. And so our genius, after he can no longer derive any personal benefit from it, will have his talent, effort, and sacrifices finally recognised, validated, and acknowledged. He will be famous.

And then everyone will hold him up as a role model. They will even exaggerate much of his character and life. They will attribute him superpowers, and employ this new mythical person as a means to their own ends. A Plato or Paul will use them as their own puppet, putting words into their mouths, ascribing them deeds, building them up into sources of authority which they can then bathe themselves and their own arguments in, a-la 'transferred' authority. They can claim that this super-man shared their own opinions. They will claim this super-man said so and so and recommended we do so and so, and lived so and so as a role model for us. They will use the dead man, who they have built up into a super-man, to get acceptance for their own arguments and their own beliefs. Thus we get a 'Socrates' mouthing the arguments of a 'Plato', or a 'Jesus' mouthing the arguments of a 'Paul', 'Mark', 'John', 'Matthew' and so on.

If you have studied Freud and Hume you will get all this. If you don't get it yet, then please study them. Or if you don't have 10 years to spare, then simply read my TROONATNOOR books.

Hume explained how the emotional energy derived from the jealousy and envy we feel for those more fortunate than ourselves, and which produces antipathy in us for our betters, can end up fueling a co-existent admiration for their talents and good fortune, so much that the positive feeling becomes the dominant one. We aspire to be fortunate ourselves. We imagine how it would be to enjoy the good fortune or success of our betters. We imagine how it would be to be like them. Thus we can come to love our betters. Freud reminds us how we love

others as projections of our ideal selves. The selves we would love to be. The selves we aspire to becoming. And so, as per the motto 'If you don't get yours I won't get mine as well', we endure another's good fortune simply to keep the hope alive of one day also being fortunate.

It is only those who have lost all hope of joining the beneficiary classes that claim to be socialists. It is only those at the bottom of the wheel of fortune, with nothing to lose, who desire that the wheel should 'revolve' (revolution). Thus we sympathise with the fortunate, and feel good-will towards them, for we want to be them. And if they managed to enjoy the good life, it means it might be possible for us to also. If no-one was fortunate, then we would lose all hope of becoming fortunate ourselves. And so we are motivated to protect them, to protect our own hopes. And at least while they enjoy such public favor, those with no hope, and no good-will towards the fortunate, will be checked in their ambitions to destroy them for lack of public support.

But be wary. The malice lingers. It does not take much for it to once more become the dominant motive, and to absorb all the energy of the previous good-will, feeding upon it until it devours it entirely, and unleashes all that is malicious and base in human nature, and the god is crucified by its previous devotees. Of course in hindsight they will deify their victim, and spin their own actions into a perverse nobility in which they were killing their god as part of some necessity, or they will simply deny responsibility, and blame someone else for the acts.

Hume notes that when too competing emotions towards someone or something exists, the stronger of the two will absorb the energy of the weaker, thus annihilating it, and bringing clarity to our wills, our emotions. This is the preferred state of our minds, to rest on something firmly and securely. It is a pleasurable feeling, compared to the displeasure of uncertainty. Anyone who has not studied Hume directly, or through my books, cannot claim to understand much at all about reality.

Hume explains how we sometimes recognise genius in people even while they are alive, and able to benefit from it. Our first impulse will usually be to harm them, to cut them down to size, to deny their achievements or talents, and so prevent them from casting a shadow over our mediocrity.

However if someone manages to find a way to benefit from their talent themselves, they will recognise it, as a means to their own ends. Thus an art collector in possession of many works of an artist can begin the cycle of recognition. As a 'critic', they can appear to be a genius themselves, by having recognised the genius of the artist. As they own paintings, they stand to benefit personally if the artist gains wider recognition. They will recommend the artist's work to their friends and other dealers. Together they will produce a market for their art. This will drive up its value. This will attract ever wider attention. The general public will only pay attention when the paintings sell at auction for incredible sums, as opportunists seeking to speculative gains buy and sell the art works, often deliberately, to lift their market values, with the intention of finally passing them on at great personal profit, independent of any interest in the art itself. Just like any speculative situation, a small group of people can keep buying and selling something until an outsider buys it at a hugely inflated price. Then you share the windfalls among your 'syndicate'.

Anyway, the point is, someone must have a motive to help someone else. Their help is not motivated by a desire to benefit the genius and to promote their work. It is to employ the genius's work as a means to their own ends and benefit.

And so we have art dealers, a music 'industry', publishers, and so on, to thank for saving our greatest artists from being crucified by their peers out of sheer jealousy and rage, even though their motives are usually purely selfish, rather than driven by any intrinsic love of art, literature, or music. They see the possibility of making lots of money, or at least personal fame, as the discovery of a great new talent.

And once a person is recognised somewhere else, our best chance to benefit is to pretend that we too comprehend their genius. This will reflect well upon us. We will appear cultured and educated and intellectual. Of course their genius was evident to us from the very beginning! And we have nothing to benefit from denying it. It is a *fait accompli*. We would simply look foolish. How dare we contradict public opinion? So the best thing is to try to

be the first to recognise the genius. We will all jump over ourselves to be the first to lavish praise upon them, so as to bask in their genius, and to define ourselves as their peers, and as people of excellent judgment and taste.

The critics will earn their own reputation by writing as eloquently and powerfully about the genius and their talent as they can. In fact, if you want public acclaim, then give the critics something to write about. Make it possible for them to sound clever and they will praise you without end. Facilitate their own success, but letting them sound intelligent, and they will write about you, and facilitate your success. Live an interesting, romantic life, and that will make it even easier, especially if you are an artist. If you are a musician or actor, then get into trouble and get yourself into the news and gain a whole bunch of free publicity. Publicity that you couldn't buy even if you had millions to spend. Let your interviewers appear clever, witty, and informed, and they will love you.

It is so hard to keep a coherent line when you have so much to say, and realise your audience, for the most part, are belligerent towards you, and what you have to say. But I have tried. Ideally you would take the time to read my books. Of course that would mean risking that I might actually benefit from all my hard work and sacrifice. You would prefer that I gained no benefit from an unfair distribution of talents. But are you aware of how much I have suffered for this? I am not sure I would wish such talents upon anyone, unless I really hated them. For they bring me nothing but frustration, belligerence, hatred, violence, and all the other costs associated with being marginalised, rejected, and abandoned. I would certainly not inflict them upon anyone I imagined I loved, such as my own 'not-yet-conceived' (never to be conceived if they are lucky) children. Or is that it, when it comes down to it. You want me to suffer for my talents. Study Freud or read my books, before you bother getting indignant with me for daring to write things like this, especially without the 'safety-net' of humor!

Now a brief Nietzschean blog on legal justice

In order for our legal system to be forced to direct its resources towards actual justice, it must be possible for legal counsel to be 'switched' during a trial. This would make it impossible to pervert justice by reference to 'counsel-client privilege', which means that the lawyer with information which would actually ensure justice was actually served, is not allowed to reveal that information. In other words one person, a lawyer, might have clear evidence, even an admission of guilt, from their client, which would certainly make justice swift and fair, but they can keep it secret. This is an absurd notion. Or at least it would be, if you assumed that the point of trials was to identify the guilty, and to exonerate the innocent. Of course that would be naive of you. The legal justice system was designed to protect the rich from prosecution, and to persecute the poor slaves.

Now if you could 'switch' legal counsel, then the poor person fighting against their own corrupt government would be able to swap their legal aid lawyer for a the Queens Council the government hired to do its dirty work. Imagine that. Imagine how the O.J Simpson trial would have went if the State had had his legal team on their side! Not to mention all the insider knowledge they had, all the admissions they had obtained from O.J, and the consistently failed lie detector tests they had had made, but had been able to disclose from the jury, under the guise of 'client-lawyer privilege'.

I saw a television documentary in which the Judge clearly had no idea about the law, and the lawyers sucked up to him, pretending his obviously did. Anyway, the point was, the law clearly mandated a particular sentence for the 'crime' the defendant had committed. There was no need for a trial, let alone a lawyer or judge. The sentence was dictated by law. The judge went on and on about the defendants past criminal history, when this had absolutely no bearing on the dealings of the court in this case. The mandatory sentence was a suspended sentence, and a good behavior bond. The lawyer had to remind the judge about this. The judge appeared to have had no idea, based on his actions. This meant the lawyer should have been absolutely unnecessary. It was a trial for possession of cannabis. A first offense. A clearly pre-determined legal outcome. Why did this poor guy have to spend thousands of dollars on legal representation, just to get the judge to do the simplest task? How could the judge be so incompetent?

It must become law for every legal code to be simplified and expressed in language that any average citizen could understand, without the need for 'interpretation'. Without this fundamental right we will never have justice. We must abolish the 'legal justice system', and replace it with a 'justice system'. Stop abusing language. Limit trials to facts and reasonable assumptions. Do not allow any insinuation, games, psychological manipulation, abuse, insults, and time wasting. Legal counsel must have absolutely no vested interest in the outcomes of trials. They cannot be motivated by anything except the desire that justice be served. If they have any other extrinsic motive, they cannot be expected to be even seeking justice. We then need to train people in the sorts of reasoning skills I have outlined in my TROONATNOOR books.

One day courts will be set up to seek the truth, or the closest approximation the facts and compelling arguments will allow. Today we have lawyers and judges seeking to prove themselves right, to enforce their own opinions, to defend the guilty and to persecute the innocent. Any time justice is actually served it is merely coincidental.

The legal justice system as it operates today is all about pride, self-righteousness, prejudice, and desire for political power and financial reward. No reasonable person could expect a system built upon those foundations to be capable of ever serving the interests of justice. But then, do we really want justice?

Hold on for one more day, things will go your way?

This is the motto of the slave-owner. They want their slaves to endure their hardship, and count on their good fortune, better luck, satisfaction, and enjoyment, being just around the next corner. In this way they endure each day anew, believing that this will be the day when their ship comes in. And when it isn't, then there is always tomorrow. In this way they are tricked into enduring an eternity of dissatisfaction, disappointment, displeasure, exploitation, suffering, pain, even agony. The eternal lie of false hope and unfounded optimism is the fodder of evolution, and of all slave society's.

It is how slave masters get their slaves to continue serving the master's interests, as means to the master's ends, day after day, life after life. It is the false hope perhaps that most foils Buddha's attempts to 'enlighten' and 'free' us. This hope is absurdly false. Things do not change. If anything, those with fortunate holistic inheritances accumulate more good fortune, and those with the least fortunate holistic inheritances lose anything they might have started with. How often has anyone's luck actually changed? How few in a Billion? While the 'rags to riches' story is appealing, it is hardly representative. Only a desperate gambler would bet on those odds.

It is worth noting that people traditionally define bad luck as earned, either through deeds in this life, or in past lives. In this way the lucky get to define their luck as 'just' and 'fair', and to justify their exploitation of the less fortunate. For surely god must be rewarding themselves, and punishing the unlucky? How appealingly masturbatory! How convenient! How satisfying! Who are the lucky to thwart God's or Karma's will? Surely the unlucky have earned their misfortune by displeasing God. They must be bad. They deserve to be exploited and enslaved. Surely this is God's intention. Surely this is the best way to redeem them for the bad karma earned in past lives!

And so you can see why people would be less than keen to advertise any misfortune or bad luck. It would only incite others to express all their malicious impulses to destruction and harm towards them. For what more legitimate a target could you find for your desire to hurt others and destroy things than those that the Gods or Karma had already identified as 'deserving' of being harmed? Thus people learned to be ashamed of their bad luck, their misfortune, and their poor holistic inheritances. Otherwise they risked bringing down further misfortune upon themselves. They risked giving others an excuse to attack them, to take advantage of their vulnerability, both physically and ideologically.

In a fair, productive, creative world

In a fair world the person who worked the hardest and longest, and made the most sacrifices should have access to the most resources. In a rational, logical, productive and creative world, resources would be allocated to people on the basis of their ability to most productively exploit them, to produce the greatest value from them. This would ensure that resources were most productively allocated, and that the most value possible would be derived from them. And so we see an inherent conflict between fairness and productivity. But if we ensure that value is re-distributed fairly, we can reconcile the conflict. We can allow the most productive to keep a fair share of the value they produced, while rewarding those who worked hard and made sacrifices more fairly for their efforts and sacrifices, more than their actual production per se.

This would mean paying less productive, but hard working people more than they had actually ‘earned’ as such, and paying the most productive much less than they actually earned. This will of course appeal to the least productive more than the most productive. However as all value is a social product, the most productive, if honest, will accept that their productivity was facilitated by the society as a whole, and that their individual part in the production could only take place in the context of that society. And so they would accept the legitimacy of sharing the holistic outcomes with the society. And the society would accept the need for some inequality to motivate the most talented to employing their talents more fully. And thus we have the Liberal Social Democratic solution for the age old economic challenge of deciding what gets produced by whom, how, and who gets to consume it.

Sadly in our world people actively prevent others from producing value, unless they are assured of personally benefiting from their actions. It is not enough that the entire society might benefit. The benefit must be immediate and personal. Preferably the facilitator will benefit more than the person doing the work, making the sacrifices, and producing the actual value. This is the only reason people ever allow an ambitious and talented colleague to go about their ambitious plans unhindered. This is the only reason they sacrifice the satisfaction of mobbing and harming their ‘better’ colleague. The chance to take credit for this hard worker’s efforts is a greater prize than the chance to act on their destructive, malicious, vicious tendencies, and satisfy these destructive impulses. As long as the person never gets to benefit from their own efforts and sacrifices themselves, the mob will be content to let them go about their work without actively hindering them, well, at least not as often as they would like to.

They will still take the opportunity to harm and ridicule them, but they will resist the temptation to indulge in a full out orgy of malice-driven, self-loathing fueled, ugly violence. They will sacrifice the satisfying feelings of power and domination they enjoy when getting to inflict pain and harm upon other living creatures. They will sacrifice the satisfaction of destroying things that are more beautiful, valuable, talented, morally ambitious, and ‘better’ than themselves. They would prefer to destroy anything better than themselves, thus making themselves the best, but they sacrifice this, at least for now, for the promise of personal material benefits. They will resist sending all the talented, honest, healthy, beautiful, creative, productive people to the insane asylums, gulags, and concentration camps, only with the expectation of personal reward. Should this promise evaporate, then they will gleefully help Stalin, Mao, and Pol Pot identify their ‘betters’, so they can be rounded up, humiliated, tortured, and then sent off to work on the farms and in labor camps. Could you really be so ignorant of history as to deny this?

There is no to or for in evolution. At least not in the Darwinian, negative selection, model

No physical properties of our natures, from our opposable thumbs to our mental processes (artifacts of electro-chemical processes) exist to serve some function, or for some purpose. That a particular bundle of physical properties is present today in our organism is simply an artifact of the negative selection of less adapted gene-bundles, and the accumulation better adapted gene-bundles, which are produced by randomly occurring mutations in our genes. The genes make imperfect copies of themselves as they reproduce by self-replication and/or the impacts of atomic level particles, such as photons, or other forms of electro-magnetic radiation, knock out bits of genetic code. Thus the offspring of one organism is no longer a mere replicon clone of their parents, each now having a different genetic make-up.

Where these new gene-bundles produce new physical properties which prove beneficial to the organism, as a whole, the organism will tend to survive and reproduce, thus reproducing these gene bundles. Such new gene-bundles will emerge randomly, and accumulate in their host organism over billions of years. Some particular genes will be reproduced despite the fact that they offer no advantages, as the physical manifestations of these particular genes do not produce enough of a negative effect on the organism to counter all of its more adaptive physical properties. Thus many genes are actually of no value, or are in fact a burden to the organism. But as long as long as the organism as a whole has enough other positive properties to offset this, the organism will survive and go on to reproduce its gene bundles, despite the fact that the organism would be better off, often much better off, without many of the genes it inherits.

When thinking about genes and evolution, we must be careful not only to avoid the teleology of functionalism, but also to consider the process holistically. Thus we avoid seeking to ascribe a positive meaning to everything. We recognise that nothing in evolution was designed. Nothing in evolution was intended. No benefit was intended by nature. Nature does not have our interests at heart. The only thing that has our interests at heart is ourselves. Sentient creatures, animals, including us, are the only things with intentions and designs. A gene bundle will be reproduced despite it containing many genes that the organism would benefit from not having.

In the same way we could well do without many of our current inherited gene-bundles, and the instinctive responses, drives, motives, emotions, behaviours, and habits they produce. Religion is a product of human nature. It is a product of our desire to enslave others to our will, to treat others as means to our own ends, rather than as ends in themselves. Religion serves the interests of the beneficiary classes, and appeals to all who aspire to join those beneficiaries. Sadly this includes almost all of humanity. However the consequence is a slave society in which a few realise their dreams of heaven on earth, while the rest suffer in hell, or in their own ego-minds, in the waiting rooms of heaven, a.k.a purgatory, where they imagine they are doing their time, and earning their entry into the heaven that that tiny minority called the beneficiary classes inhabit.

Remember it is a mistake to think of every gene or property as existing because it is of benefit to the organism. This sort of thinking is a necessary artefact of the muddled way people think about evolution, and of functionalism and teleology in general.

Some thinkers merely want everything to serve some purpose, to thus indicate that it was intentionally designed for our benefit. Thus they construct a universe that cares about us. Religion of course personifies the universes care in this context as God/s.

Some thinkers are merely confused about how the process of evolution works. They see a bundle of adaptive, functional physical properties in the current organism. This suggests naturally that these must have been intended, either by some designer, or by the process of evolution itself, in some way. The benefits are the product of a benevolent universe, evolutionary process, or some designer (God etc.). They are then forced to overlook the

maladaptive properties, or to explain them away by imagining that they do in fact serve some positive purpose which we are simply unable, right now, to perceive. They will reasons that it is a question of perception and ignorance, rather than proof that the universe does not give a damn about our welfare, that it is indifferent to our experience of it.

The old gods were indifferent to our suffering, if you recall. It was only the new god, produced by Plato, Aristotle, and the Stoics, invented to serve their intentions, as one of their 'noble' lies, that had any concern for our well-being. They would have us believe that in this, the best of all possible worlds (thus at least acknowledging its imperfections), everything happens for a reason. For a good reason. Everything thus serves some positive purpose. Ultimately. And this purpose will be revealed one day to you, and in a moment of epiphany you will understand why your suffering was ultimately designed for your own good. And you will be grateful for having suffered it. Read Plato's Republic.

We can be grateful to Plato either for his arrogance and assumption that only members of the beneficiary classes or those aspiring to membership would ever read his books, or for deliberately and mischievously revealing their plans for us, to us, their slaves. Either way Plato has informed the slaves of their master's intentions and designs in constructing 'Religion'. The term religion comes from the Latin, *Religionare*, meaning 'to bind'. Plato 'advises' the aristocracy to eliminate all the old gods, and to replace them with one god. This god was to be the source of everything good in the universe. And as he was to be all-powerful, it would be necessary to 'spin' any imperfections in the world he 'created' in a positive light. Otherwise this god would be unappealing, do to his lack of concern for our welfare, or his incompetence. Why worship a god who didn't care about you, or who couldn't actually do anything for you? Unless of course he was an angry volcano god who would 'smite' you if you didn't. Anyway, the new god-makers were sure to cover all their bets. You would either worship a loving father, or fear a tyrannical and arbitrary one.

Other ancient Greeks such as Epicurus saw through the god-maker and 'Religion' maker's plans, even before Plato outlined them in Republic. Epicurus, Democritus and their philosophical peers, all had a modern and accurate impression of reality, unbiased or prejudiced by wishful thinking or the dogma of Plato and all the cults, including the Catholic Church, which modelled themselves on Plato's Republic.

And thus we find ourselves today, the inheritors of billions of years of hit and miss random mutation and negative selection, and a few thousand years of noble lies, teleology, functionalism, and 'Religion'.

Most of us still want to imagine that the universe cares about our wellbeing, whether as Gaia or some God/s. We do NOT comprehend how evolution works. Most of us do not WANT to comprehend this. The rest simply have been constantly misled by their teachers, books, and television presenters. You can't blame these popular 'scientists' for failing to understand how evolution really works. Given all their best intentions, they have been deliberately duped by some, and have become the collateral damage of others, equally ignorant, no matter what their academic titles or Nobel prizes.

You will have to read my TROONATNOOR books and blogs to really comprehend how evolution works. And you will have to be willing to comprehend the reality. You will need to be willing to dispose of many of the comforting and satisfying beliefs you so treasure, and have become emotionally dependent upon. And if you are a member of the beneficiary classes, you will have to be willing to risk losing many of the benefits you enjoy as a result of these beliefs and misconceptions. You will at least have to be willing to risk losing your sense of 'moral' entitlement to those benefits, your ability to legitimate them, and to kid yourself that you are a good person, and that your enjoyment of the benefits is legitimate, earned, justified, and even in your own longer term self-interest. Once you become holistically enlightened you will find yourself in a world that is new for you, but which was always staring you right in the face. You will experience discomfort and unease, at first. You will question all your values and assumptions. You will have truly eaten of the forbidden fruit, forbidden to you by the priests.

Just pause for one moment and consider that after this first and only law, the second law of the god of 'Religion' was to 'go forth and multiply'. Think about why you would have a god make such an ineffably cruel

commandment to Adam and Eve. Could anything 'godly' harbor such malice for his own 'creation', who through his own fault, have acted in ways that would ensure the suffering of all their offspring for eternity? Surely a loving god, even one that was simply not a complete and utter bastard, would not desire suffering? Why on earth would any reasonable, half-decent person want to inflict suffering on untold generations? The answer is so obvious once the veil is lifted. The priests, and the beneficiary classes they belong to and represent, are the ones who want their slaves to keep having more slaves, despite the clear knowledge that these offspring are doomed to suffer for at least their natural lives. It is the slave-owner who wants more slaves that has a god order the people to reproduce. And thus I need not explain the commandment 'gainst self-slaughter' that Hamlet refers to. Slaves are the property of their owner. The owner cannot allow his capital to liquidate itself. He cannot allow his means to destroy themselves. If he did, he would be back to working his 'estates' himself, and all his land and territories would be reduced to the value of what he himself could produce from them. In other words all the land in the world would be of no value to him, as he could only profitably farm and cultivate a very small area of land. He could only fish so many fish himself. He could only hunt so many animals and collect so many fruits and nuts himself. Please, think about it. It is so obvious once it has been brought to your attention.

Now the actual target of this blog is our impulses, desires, and instincts.

Earlier in my books I explain how all our behaviour can be reduced to a bundle of inherited instincts, impulses, and desires. A few nights ago I was further contemplating the nature of our behaviours, especially with regard to the more nasty ones which I find myself constantly the victim of. I am talking about those of other people, not my own desires, which of course we are all equally the victim of. I have always been the victim of other people's impulse to 'cut down the tall poppies', or any that at least have the ambition to grow higher, in order to gain a holistic overview of the entire field!

An instinct can be reduced to an artefact of electro-chemical interactions in our brain. Thus the mind is an artefact of physical interactions, or the movements of atoms in space, if you like. Everything we think and feel happens in some part of our nervous system. All our perceptions are produced inside the brain, from inputs inputted by our senses. All our primary motives are hard-wired, and the interaction of these with our environment produces secondary motives, which derive from the interaction among the primary motives, and their interaction with the environment and the feedback that environment gives.

For example. Consider the impulse to steal. Good idea. You steal. But then others steal from you. Sucks. So you try first to find a way that you can steal from others, but they cannot steal from you. Good. Security guards. Fortresses. You go on raids and bring back your booty, keeping it safe inside your castle. The guys inside the castle are your guys. You have come to an understanding that you all have to respect each other's property inside the walls of the castle, otherwise you would have nowhere to leave your booty once you had stolen it. You agree to limit your stealing, and rape, etc., to outside the walls. As your walled city grew, and became a state, and then a nation, you limited your theft and rape to people further and further away, and more and more different from you. Just so you wouldn't accidentally steal from and rape the wrong people. This we call 'Society'. If you stole from and raped people inside your own society, then the agreement you had to not steal from and rape each other would break down. You'd never get a good night's sleep.

So you invented 'races', which took advantage of really obvious differences between people, such as skin color, or the shape of their eyes. This made it easy to identify who was in your own society, and whose rights you had to respect, to ensure reciprocation of respect for your own rights, and those who were not. This meant you could be protected by the 'social contract' tacitly entered into among members of your own society, and enforced by police and courts to every member's advantage, while at the same time having access to a clearly identifiable group of 'others' from whom you could steal from, and rape.

Thus we got first nationalities, and then when many nations enjoined into more global 'social contracts', we got races. It was O.K to rape and steal from other 'races', as they were morally inferior. God didn't love them. Just us, the 'chosen' or 'master' 'race'. Thus members of each nation, and then 'race', could rape and steal from each other, and have somewhere safe and 'civilized' to bring back the sex slaves and other booty to, where your right to the exclusive enjoyment of it would be protected by police and courts. Once you got it back to your own 'society' it was automatically your property.

This was great for all those who benefit from fear. The military. The 'security' forces. Police. You definitely had reason to fear 'others' not belonging to your nation or race. For they considered you as legitimate a target of rape and theft as you considered them to be. And so we developed all the industrial military complexes and security industry, including C.I.A's, K.G.B's, F.B.Is, massive 'Big brother' policing, all part of a hugely profitable 'security' industry. The slaves lived in fear, and were happy to pay for all of this, just so they could feel a bit safer. When the slaves were nominally freed, they continued to 'voluntarily' pay for all this.

Anyway, over time you find more sophisticated ways to steal, a.k.a feudal system and later capitalism, and still protect your ill-gotten booty a.k.a legal systems. Rape was harder. First you defined all your own tribe as taboo, defining all the others as legitimate victims, for your god had told you so. Anyway, as things became more complicated and the boundaries of tribes grew we sooner or later realised we couldn't manage both rape and protection of our own sex objects from others, so we agreed that no-one would rape anyone, unless of course you were a Catholic priest or other powerful person who had immunity from the laws everyone else had to obey. But for the most part we deny our impulse to steal and rape, on purely selfish grounds, either that we don't want ourselves or others we care about to be the next victim, or that we don't want to end up in jail.

And socialization means that the unconscious has even internalised some taboos into its computations of short and longer term self-interest. It has noted the costs of some impulses. It has noted that some impulses conflict with others. It has computed longer term and immediate interests and desires. It has calculated hierarchies and priorities of desires and aversions. It considers things holistically. How can I make the most of the available opportunities to satisfy my desires while still maintaining my security and longer-term survival and prosperity?

We call this computation reason. It is purely cost-benefit analysis on a holistic scale. The unconscious allocates a mobile cathexis, so that today we feel displeasure even at the mere thought of acting upon some of our impulses. We find them distasteful and discomforting per se.

But thinking about the unconscious in terms of actively, deliberately allocating a mobile cathexis, so that we find some ideas and acts intrinsically and inherently pleasurable, and others dis-pleasurable, even painful, is less precise than what I will now try to elucidate.

Evolution is a passive process. It has no aims or objects. No to or for. No intentions. No designs. No interests in outcomes or processes. Of course an organism that did not have the impulse to survive and reproduce would become extinct in one generation. No such species will likely be present for us to observe, as they would become extinct in one generation. We would have to be there at their birth and death, to be able to witness their existence, as examples of how 'hit and miss' evolution is.

The only species we do get to observe do have an impulse to survive and reproduce.

However this is no necessary defining characteristic of organisms or of evolution. This impulse is no more natural or necessary than an impulse to eat your own head would be.

All impulses derive from some physical process produced ultimately by genes and D.N.A. D.N.A and gene will only be reproduced if it is part of a holistic bundle that is consistent with reproduction. Eating your own head, and having sex with shoes, for example, will not reproduce your organism, or the genes. Surely over billions of years organisms were born with precisely such impulses, and they didn't reproduce. Thus this gene mutation is no longer among us. Or if it is, it is defined as some sort of abnormality, some aberration of evolution. However it is in fact typical of evolution. Evolution is a process of misses, with occasional hits. Most of evolutions outcomes were misses. Most of all the species that ever emerged from the process of evolution are extinct. Most would have gone extinct very quickly. One in a billion outcomes, organisms, of the process of evolution were likely to have survived long enough to reproduce. This is negative selection. It is cruel, unfair, and indifferent to the suffering of the creatures it produces. It is a nasty and painful process. It is the opposite of eugenics. It's random. It produces billions of more misses than it does hits. It takes billions of years to accumulate the few 'hits' to produce what we can observe today. We observe the hits. And most of these 'hits' are mediocre compared to the few really 'desirable' outcomes of evolution. Eugenics seeks to reproduce only the most desirable of 'hits'. But then there would be no inequality for the beneficiary classes to opportunistically exploit. So guess who tends to be the most violently opposed to eugenics?

Not the ugly and stupid, seeking to defend their self-definition, and right to reproduce. They of course have an emotional reaction against the idea of eugenics, as it defines them as inferior. No, the real, organized, active resistance to eugenics has always come from those people who have, by pure good fortune, inherited the most superior genes themselves. They seek to preserve the benefits that accrue to those with such fortunate holistic inheritances. They wish to preserve inequality in their own narrow self-interest. They are loathe to give up their

privileges and benefits that accrue to them based on their genetic inheritance. They want to remain members of a small minority. You can only opportunistically exploit inequality if it exists. If we were all born more or less equal, there would be no inequality to exploit. There could be no slaves and no masters. No beneficiaries and no exploited. Anyway, I explain all this in detail in my TROONATNOOR books.

Eating other people's heads will be reproduced, to a point, as it doesn't holistically prevent the host organism reproducing. It aids it in this. To a point.

But of course those of us who don't want to have our heads eaten will question the judgment of the head-eaters. We will seek to over-ride their impulses. We will seek to manage them. We will want to regulate their behaviours. We will try to regulate their impulses too, through socialisation and education. We will try to convince them that head-eating, especially of people with heads like ours, is a bad thing. And if we cannot convince them of this, we will employ police and courts, legal systems and prisons, to impose our own good judgment of what is good for them in specific and in general, upon them, whether they agree to this imposition or not. In the same way we over-ride the judgments of people who believe it is safe from them to drink and drive, and safe for others for them to force them to consume the products of their nicotine addictions.

Of course we are loathe to over-ride other peoples judgments if they have the same power to over-ride ours. The social contract implicitly places us all on an equal footing re: the right to vote. And so we are careful about over-riding other's judgments, for fear of them over-riding ours. We may not like them drink-driving or smoking in public, but we do not want Big Brother intervening in our lives, and over-riding our own judgments, for example, concerning our impulses to dissect living animals, to pump toxic waste into other peoples rivers, or to reproduce ourselves, maybe even to beat our wives and children. And so we tend not to support laws which would restrict others, for fear of experiencing similar restrictions one day. We are loathe to set precedents which might one day limit our own 'freedoms'.

Eugenics, and veganism, then, are not opposed on the grounds that they are not good for society. They are resisted on the grounds that individuals do not want to have their own judgments and impulses in any way contradicted, let alone responsibly regulated. The prime determinant of our behaviours is at best holistically enlightened self-interest, but more commonly, narrow selfish interest defined by ignorance and deception. This deception is both internal denial and self-deception, and external deception on the part of others seeking to misinform us.

The beneficiaries of any system of relations have no motive to change it. They are at the top of the wheel of fortune, and do not want it to revolve any further, as that would only mean a decline in their own personal fortunes, privileges, powers, wealth, satisfactions and so on. Their motive in opposing Euthanasia, Eugenics, and so on, are purely personal. The interests of others rarely enters into anyone's calculations at a level powerful enough to be a determinant, or at least a consistent one. Even parents are parents because they wanted to be parents. They did not have the interests of their not-yet-born children in mind when they reproduced. They were focused on the sensual delights of babies and little kids, and on illusions of living vicariously through their children, achieving their own (the parent's) aims, using these children as the means to their (the parent's) own ends.

Slavery will never be abolished if you appeal to democratic values, as the vast majority of the people who have the power to vote, and the intelligence to use it effectively, are the beneficiaries of slavery. The only reason we care if another has access to Euthanasia is in terms of our own self interests. Are they are means to our ends? A potential means to our ends? Do they provide a service or good we value? Do we benefit from their existence?

And if we don't find any benefit from this particular person, and thus find ourselves indifferent to whether they live or die, would we be perhaps setting a dangerous precedent if we let them die peacefully when and how they chose? If we let one person have access to Euthanasia, someone who provides no current for future potential benefits for us, as a means to our ends, would be risking opening the flood-gates to billions of people from whose existence we did benefit?

And worse, if we managed reproduction to reduce inequality, and to boost the overall level of health, intelligence, beauty, and talent, and ensured that each person was born with a desirable and reasonably equal holistic inheritance, there would be no inequality for us to exploit. Natural inequality is leveraged into social inequality, by natural processes. The beautiful and intelligent, healthy and talented, have a competitive advantage which they opportunistically exploit to accrue personal privileges and benefits. This is further leveraged by other components of the holistic inheritance, such as money, social connections, and so on.

And so when you hear people arguing against contradicting the judgments of people, don't pay heed to their reasonings and rhetoric. If you are against Euthanasia and Eugenics, and Veganism, then you are a beneficiary of slavery, or at least perceive that your interests are being promoted by slavery, pure and simple. You do not WANT an end to slavery, as you fear losing your relative position of superiority, which allows you to opportunistically accumulate benefits.

I will edit this later. I wanted to make that point about slavery. It has not yet been abolished, and probably never will be, as long as a powerful minority or democratic majority perceive that it is in their interests to maintain it. I am referring to the slavery of not owning your own life, and of the slavery of animals. And of the slavery of the not-yet-born who will become our children. None of these people have the right to choose. We withhold it from them. They do not own their own lives. They are all slaves. That is why we can legally kill unborn babies. Of course this is a new right.

Until overpopulation became an issue, it was a criminal act in all but Jewish societies. And as the Jews did not have their own country, that was, legally speaking, a moot point. The slavers valued every not-yet-born slave as a form of capital, and thus they protected that capital like they would any other capital they owned, be it land or gold or a patent. But in the western developed world, with its welfare state (designed to ensure the welfare of the state, and not the slaves, mind you), and mechanisation, and baby-boom, and the nominal elimination of slavery per se, the unborn are no longer considered valuable capital. And so abortion has become legal. I prophesise that for similar reasons euthanasia, and even infanticide, will one day become just as legally accepted as abortion is today.

Keep in mind that most of us are slaves to others, while at the same time benefiting from the slavery of others. You, the reader, most probably find yourself fairly high up in the hierarchy of relative beneficiaries, as members of the Western Developed Welfare State world. We are slaves to a minority above us, but beneficiaries of a much larger majority below, consisting of third-world workers, the unemployed, and the exploited casual worker.

To bring the discussion full circle, we must now see how opportunism is an instinct. Enslaving others, obtrusively or unobtrusively, by force or other more subtle means, employing them as mere means to our own ends, is instinctive. It is just a bundle of nerve connections that have been reproduced as they did not, holistically, prevent enough humans surviving and reproducing to send the species extinct. In fact many will claim that the advance of this species derives from slavery per se, the exploitation and reproduction of inequality, the ever concentrating of power and privilege in ever fewer hands (proportionally to population size), and thus the ability to give the best random outputs of negative selection the best social conditions and opportunities in which to thrive. A small percent of the human population is thus given the ideal conditions to prosper in their own self-contained Edens, at the expense of the majority.

Is this a necessary pre-condition for the evolution of our species? Misery for the many and joy for the few?

Is it worth taking the chance that every next-life you will, statistically, most likely suffer a life of misery, just so that once or twice in a few thousand years you can enjoy a life of joy?

Dare to challenge your instincts and judgments. They are not perfect. They were not designed to serve your interests, with your well-being at heart. They are the consequence of billions of years of random mutation and negative selection. You exist despite many of them. So question each of them. They are not 'the best possible of all impulses and desires, in this, the best of all possible worlds'. They are just one possible set of impulses in this, just one more example of what a world could possibly look like. There are alternatives that could be superior. And we will

probably experience Billions of billions of others that are inferior, before we get to experience the few superior ones, unless we take a more active role in our own evolution, and re-direct the process towards positive selection.

If you are a member of the beneficiary classes right now, consider how small one lifetime is compared to billions of years of next-lives. Do you really want to risk inheriting the lives most people endure today in so many next-lives, just to enjoy a few privileges this life, until one of the exploited slaves gets it into their head that you have no right to do so, and that they have nothing to lose by revolting against the system, even if it means dying in the process?

Do you fear comprehending TROONATNOOR, because it might mean questioning your current values, and risking losing some of the benefits you currently enjoy? I mean the comforts of believing in false conceptualisations of evolution, in believing all things are for the best in this, the best of all possible worlds. I mean the comforts of believing you will be rewarded in next lives or after lives for enduring the hell of your current life? I mean the economic benefits of money, comforts, goods and services, things you would not enjoy in a fair world devoid of slavery, including the meat in your meals, the milk in your thick-shakes, and some status goods, and worthless cosmetics and pharmaceuticals which you have been duped into thinking are of value?

???? Are you against slavery? Really? Or are you for Slavery? Or do you imagine you do not have to decide, that you will let others decide, and take the moral responsibility for your passive consumption of their decisions, like some Dalai Lama imagining he can pass on his moral guilt, his bad karma, onto the butcher who slaughters the animals he will eat?

I prophesise that it is merely a matter of time, and billions of experiences of suffering and misery, before the beneficiary classes have access to means which are better than humans to satisfying their own ends. Then most humans will no longer represent valued means to the beneficiary classes. They will come to represent 'pollution' and 'threats'. And only then will my Eden Protocols, in effect, be introduced. Not with the good intentions I have, but nonetheless with the same outcomes. Thus I often feel like the little cloud racing energetically and ambitiously across the sky. The big mass of dark clouds behind it, like the tide of history, will catch up with it sooner or later. And I wonder at all the effort, sacrifice, and suffering I have endured merely to have raced across the empty sky alone, to reach the point just a little earlier, in evolutionary time. And it is lonely at times. But more often I enjoy the solitude. The fresh air. The open skies. I am free to range here and there, while the dark masses of clouds plod along in their slow fortress-prison of gray. Sure, when they get here they might laugh at me for all the effort and sacrifice I endured to enjoy the open skies, to have gotten here earlier. I might laugh at myself even now. But remember, my actions are no less determined than theirs. I didn't get offered the chance to chose any more than they did. And so they will experience the costs and benefits of their holistic inheritance as I enjoy and suffer mine.

May your next holistic inheritance be an optimal one. May the next experience engine you experience be a satisfying one.

My living will and final will and testament

This document is more current, and thus supersedes all previous wills I have written, including the will I wrote at Blacktown, N.S.W, Australia.

It is my will that no 'heroic' medical interventions should be allowed to be taken to prolong my life. I will that I should not be resuscitated. I will that no-one should carry out CPR on me. I will that any and all life support be turned off, in the event that someone has placed me on such supports. I will that I be given a lethal injection, or other form of Euthanasia, to ensure a dignified, swift, and painless end to a life that was mostly too long, undignified, and painful.

I will that every part of my body, excluding my neurons, should be used for organ transplants, in the training of medical students, or for medical research. My neurons must be destroyed.

If no-one wants my body for such purposes, then I will for it to be cremated in the cheapest way possible, without any clothing, or ceremony. I then will that my ashes to be placed in some cheap container and auctioned off on EBay as 'The ashes of The Philosopher Prophet Of The Eden Protocols'. This is intended as strategy to attract potential interest to my books and ideas.

I will that any and all of my property, wealth, copyrights, bank deposits, in fact each and every, all and any, material possessions and intellectual property, that I legally possess, should be transferred in full to the following organisation:

People for the Ethical Treatment of Animals, Inc. U.S. Federal Tax ID: 52-1218336

Permanent Address: P.O. Box 42516, Washington, DC, 20015

Relationship: Charity

Thus I will all of the current and future intellectual property rights and copyrights to my books, songs, blogs, poems, and music to PETA.

This includes any property or material or intellectual property I have a legal right to. This includes any such property, possessions, or wealth that might have already been, or might in future be, willed to myself, by others.

It is my will that the executors of my will wait until my bank deposits mature, to avoid the loss of any interest, or penalties, thus optimising the value of my contribution to PETA.

I can only hope PETA will use some of these resources towards promoting my books, and the ideas in them. They are more holistic than the aims of PETA, and it is possible that many PETA members will not agree with them. Nevertheless, I can only hope that PETA respects my wishes and acts in good faith according to the general intention of this will, devoting some of their time, energy, talent, connections, and money, towards keeping my books in print, getting them published, and providing support for initiatives consistent with my EDEN PROTOCOLS. I believe that at least some of my music and songs could be professionally produced, and thus contribute further resources to PETA and my own TROONATNOOR objectives.

Church of The Age Golden (CTAG)

The Philosopher Prophet of the Eden Protocols*, The founder* of The Church of the Age Golden * continues in the tradition of, and speaks with the same authority as, a long line of religious leaders including Akhenaton, Moses, Buddha, Mahavira, Jesus, and Mohamed.

Church The Age Golden (CTAG) * is the first completely transparent religion. The key texts of The Philosopher Prophet of the Eden Protocols * and The Church of the Age Golden (CTAG) * include the TROONATNOOR series of books and novels.

The Church defines all sentient life as deserving of justice. As part of its active promotion of the elimination of all forms of violence, it will promote a vegan lifestyle by engaging in the vegan industry in an effort to reduce the costs, and increase the desirability, of vegan products. Through its political activities, it will seek to legally protect the rights of all sentient creatures to freedom from cruelty and exploitation.

The Church will become a publisher of books and other media which promote the ideals of The Church. The Church will open schools based on The Church's principles, including schools for the teaching of English. These activities will form core areas of the realisation of The Church's agendas, in a not-for-financial-profit manner.

The Church will actively seek to promote a world defined by synergy

The Church will promote sobriety in daily life, while seeking through its political party, The Liberal Social Democrats, to have the consumption of all forms of intoxicants decriminalised but limited to controlled environments. The Church will actively seek, via such political means, to secure free and universal access to contraception and euthanasia.

The Church will actively seek to criminalise all forms of animal exploitation and cruelty, via political and legal means. This will further The Church's mission to realise the Golden Age that enlightened humans have aspired to, and expressed in their religions, since time immemorial.

The indivisibility of justice is a key element of Church Ethics* No being that allows, perpetrates, or actively or passively facilitates injustice upon any sentient being can itself claim the right to justice for itself or others it does care about, or define itself as innocent, when it is the victim of another's injustice. The Church defines economic fairness as rewarding effort, sacrifice, and risk, in a reasonably balanced and proportional manner, rather than rewarding the pure luck of holistic inheritances. However in order to motivate people to employ their inherited potentials and talents more fully, a reasonable level of inequality of outcomes will be necessary. As mobbing is human nature, a zero tolerance policy of this form of violence will be promoted by political and legal means.

The Church recognises two means for eliminating the reproduction and exploitation of inequality. The Church will first seek informed consent. Alternatively The State will continue in its tradition of compelling individuals to act as if they were holistically enlightened and rational through laws, in this case targeting the reproduction of inequality. To motivate the beneficiaries of inequality to support such measures, they will be required to compensate the unfortunate for their unequal holistic inheritances, via redistributions of wealth. The informed consent of the not-yet-conceived for their conception will be approximated by defining the minimum holistic inheritance considered desirable under the assumption of random re-birth which informs The Prophet's Optimal Ethics Generator©

Should The Church consider success in its mission unlikely, a signal will be sent to Central Ethics Command confirming previous rulings of 'clear and repeated inability to comply with basic ethics'. Please note that Central Ethics Command makes no 'moral' judgments of humanity. Such judgments are nonsensical in a deterministic universe. No human has free will. However, out of pure empathy for the suffering of all sentient life on earth, Central Ethics Command will act to eliminate the suffering humanity has inflicted upon itself and the other

sentient life forms it has shared the earth with. At minimum this will mean the introduction of The Eden Protocols
©

Recent experiences have combined with a life-time of experiences to finally gel into a recognition.

I suffer terribly from heat. It is high summer here. My flat only has windows on one side. Most of the flats in this building have windows on both sides, so most people can open windows on both sides if they want to, to avail themselves of the wonderfully cool breeze that usually blows. For me to benefit from that breeze I need to open the main entrance door. I would open one of the balcony doors, but they are all locked. People don't want to risk their neighbours stealing their socks and junk!

Now the people who have the key to the balcony on my floor don't mind me opening the main door, and latching it open. But other people keep locking it. I can understand. But all the flats here have these massively solid metal doors. There is nothing to steal but old entry mats. And no-one here has any of the nice ones you often see. So no real risk. But still, I understand.

I would prefer to be able to open the balcony doors, several floors up. Only the people who have the key to that don't want me to. They like to keep stuff which rightly belongs in their basement box, in the balcony. The basement has a massive steel entry door, and lockable 'boxes'. But this is not enough for some. So they keep their old mountain bikes, old kiddy stuff, and hang up some of their laundry, in the balcony. So what could have been a little oasis of greenery and sunshine is now a locked little room full of junk. The glass doors even block most of the light, so people are using the lights in the stairwells all day. Back to that in a moment.

O.K. So the best solution would be for me to be able to open the doors on the balcony. But the people who use it will only think of themselves, and their fears that someone might steal their laundry, or break into the basement and steal their old mountain bikes. Whether I suffer agonies is of no interest to them. They do not HAVE to consider my interests, and so they simply don't. Simple.

People only think of their OWN pleasure and pain. This 'own' occasionally includes their 'own' family, friends, and so on. But you get my point. THEIR own pleasure and pain. They only consider the pleasure and pain of OTHERS when they are forced to. You can call this 'consideration for others'. The GOLDEN rule is golden as it seeks to overcome this element of human nature. That is why it exists in every religion and code of ethics humanity has ever bothered putting to paper, papyrus, or to carve into rock or wood.

The problem is that it has never been ENFORCED. AS A RULE! We falsely call it a rule, but it is merely a token 'wish'. We WANT people to care about others. At least we want OTHERS to care about US. But we are not willing to have it enforced as a rule. Or are we? In fact EVERY regulation that federal authorities have introduced in modern times has been one little device towards this end goal. The golden rule has been introduced, as law, bit by bit. Each regulation forces us to treat others as we would like them to treat us. Our only hope is with such federal regulation. We cannot rely on goodwill, as it is so rare. We cannot rely on holistically enlightened self-interest, as it is even rarer. Everyone who fights against federal regulation is really fighting for the right NOT to have consideration for others, whether they be human, or some OTHER animal.

But the fight must go on, step by step, until everyone, everywhere, is FORCED to act 'as if' they cared about others, about other people, and other animals. Trying to enlighten people, to educate them, even in entertaining ways such as through the popular media, movies, music, and books, has proven ineffective. Thus we have federal laws.

So back to my problem. Two people want the balcony locked. Two people with windows on both sides, and no problem with over-heating. Two people who don't HAVE to consider my interests. And lots of others in the

same situation who can easily close the main door every time they leave or enter, knowing I have 4 flights of stairs to climb up and down, in terrible heat, if I want to keep it open.

I propose we look into every aspect of life, and seek the optimal regulation for it. No special interest groups. Federal agencies operating transparently, on the basis of the best available information, and also 'spying' on people when they think no-one is watching. When they think they can 'get away with' all their petty and major 'offences'.

But of course before we give anyone power, we have to be sure they are holistically enlightened. And we need authorities spying on the authorities, regulating THEM. And so on.

Of course I fear the risk of giving idiots power to make life even worse. So we need to 'idiot-proof' authority, requiring it to be holistically enlightened, or if you like, scientific. We need to clarify our codes of ethics. We need to get it right, and to keep it open to improvement, as we learn from our mistakes.

No 'Republic' for me, no. An open, completely uncensored society. Transparent. No 'noble' lies. I have no need for lies. You don't NEED lies when you are able to face the truths, when you have comprehended TROONATNOOR, and met your-SELF, face to face, without any masks, denials, deceptions. Yes, I know, sounds like the most terrifying nightmare imaginable. But once you climb out of the abyss, you will be glad you had. You will be keen to FORCE others to confront TROONATNOOR. You will feel especially keen that *no*-one who has NOT done so should be allowed ANY form of social power whatsoever!

And now to the other issue, WASTE.

The body corporate put in sensors with lights, which you can turn on and off, and set to switch the light on after detecting motion, and/or sound. There are balconies on each landing, but they are locked and the glass is frosted. However adequate light is available most of the time through them. And it is high summer, so it is almost NEVER dark.

So why, when I go out in the morning, the sun GLARING through the frosted glass of the balcony doors, lighting the stairwell up

BRILLIANTLY, as if the second coming were at hand, do I find that the lights are ON? On EVERY level?

O.K, it is only a few cents of electricity. But it adds up. Why should anyone ELSE in the whole world behave any differently from me? So let's multiply this few cents by say, a billion. Suddenly you have enough 'cents' to save the lives of thousands of people.

But they are OTHER people, so who here gives a damn!

No, all these people, wasting resources and money, will go on and on about OTHER PEOPLE'S wasteful ways. The government. The rich. They will complain how UNFAIR life is. The government have to 'cut back'. The rich won't pay taxes.

It's always OTHER people who are wasteful. It is always OTHER people who are inconsiderate.

Oh how satisfying, to be so innocent!

And how amusing it must be to the OTHERS here, that I CARE about these few cents, oops, sorry, BILLIONS OF DOLLARS in waste.

An old Germanic saying goes 'He who does not respect the cent, does not DESERVE the dollar'!

And oh how amused you will be when the government tell you they don't have any money to pay for your life-improving, even life-SAVING operation, drugs, or health-care! Very amusing this thing about this guy who is SOOOO neurotic about saving a few cents!!!

I think about all the waste. All the conspicuous consumption of the rich that the poor could so well employ. But then I consider how badly they employ what they already DO have. And then I think of the quote attributed to Jesus in the bible. The one about how 'the poor will always be with us'. And I think of all the money thrown at people who will never benefit from it, as they are not CAPABLE of employing it productively and creatively.

I have seen so many government programs that are so badly conceived and run that they achieve NOTHING. In reality that money might have better been invested in a luxury car, as at least that would be

promoting technology and some form of progress. Training courses that cost thousands and end up with students learning NOTHING add nothing to human progress. They just tie up resources in unproductive things.

To narrow my point. People are NOT equal. You cannot just throw money at people, and believe the lies of those who benefit from that 'throwing', all the organisations that exist only to 'throw' money at people, while claiming to be solving real problems. You need to invest carefully. Don't just throw your seed all over the place. You have to invest wisely, planting in the most fertile and productive of places, and then re-distributing the windfalls of the harvest. All the see you 'throw' on barren soil is wasted. It helps no-one. It might be good masturbation material for those who want to imagine THEY are equal to their betters, but it won't help any but the few who exploit the situation, the social worker industry, the education industry, and all the 'industries' that exist by virtue of someone's lies, and others willingness, often desperation, to believe in them.

Yes, the little boy who was full of good will and faith in the equality of all humans has had to face TROONATNOOR. I have walked the tightrope down into the abyss and come out the other side. I am shaken. I have had to divest myself of so many delusions, illusions, 'noble' lies, hopes, ideals, and wish-full thinking. I can face the ugliness because I also see the beauty. I will not decide for YOU, whether YOUR life is worth living. I will leave that to you. I offer no affirmation other than that you find yourself. I will not deceive anyone. Life is hard. Humans are all too human. Very far from the 'noble savage' we like to cast ourselves as. Most of us are stupid, ill-informed, deceived, ignorant, and quite malicious towards our fellow creatures.

We will only evolve, and progress, if the superior lead the inferior, and ideally, stop them reproducing their inferiority. They will not welcome this. This is why few people speak about Eugenics today, even though it was universally practiced in the 1920s. See my TROONATNOOR books for details.

Humans are opportunistic. As long as your reproduce inequality, the superior will exploit it. And the inferior will resent their superiors, and seek to 'cut them down'. The inferior only TALK about equality and fairness because they are the slaves. But as soon as they have the chance to become slave owners, to become the BENEFICIARIES of inequality, they reveal their TRUE natures, and suddenly find their 'politics' change with their change in fortune!

Moral leadership will have to come from the very top

Recently I renewed my acquaintance with 'the mob'. It wasn't a big mob. Just a few people. Remember once you have 3 people you can have a mob and a victim, as that is all a mob is, a majority and a minority. Oh, and you need some petty jealousy, malice, some motive, on the part of the mobbers. You then need those with the power to stop it to turn a blind eye to it, or worse, to assist it.

What motive could those in power have to ignore or even assist mobbing?

Let us consider how a pack of Chimpanzees will gang up upon a single Chimp, and savagely beat it to death. They have no apparent motive. They are not competing for mates, for food, or for territory. This has come 'out of the blue'.

It is a typical Chimp-human 'team building exercise'. We used to do the same thing. We'd go out on 'raids' on neighboring tribes. Then we had 'war'. We still have war, but locally, we have replaced pack-murders with mobbing. It brings the community closer together. It gives them a shared objective, team spirit. It allows them, for a moment, to overlook their petty malice towards one another, as they project all their malice onto they prey. Please read my comparisons of Benobals, Chimps, and humans. It is enlightening.

There are a billion reasons for malice towards someone. The simplest. They are 'better' than you. Better? More attractive. Better educated. More ambitious. Harder working. More well-travelled. More anything positive. Better anything. We hate it.

O.K, so at some level this emotional impulse is about competition. Anyone better than us is a threat to us in some way. Evolution is based on negative selection. Our 'betters' represent competition for acceptance, approval, status, wealth, power, love, sexual gratification, etc.

But it is so counter-productive that we evolved this thing called 'society' to counter this malice, this constant 'war of all against all'.

Society is the form that has evolved for keeping us from acting like those Chimps whenever we feel the urge. And urge we feel. And it is not just satisfying to act on those urges, it is politically convenient for our 'leaders'.

Why? Well when we are busy butchering some hapless victim, our focus is on that gratification. For the meantime the rest of us are safe! It builds camaraderie. Builds feelings of belonging. It is a great team-building exercise for the tribal leaders. It brings people together. They stop bickering about each other and focus on just one person, or some small minority.

Now, ideally, we have invested people with the power to 'manage' us all. To prevent us acting on impulses we reject as counter-productive, mean, base, and just plain ugly. Most of us accept that others cannot be trusted to manage themselves. Further, those holistically enlightened of us realise we cannot be trusted to manage ourselves. We are opportunists by nature. We require regulation. And so we have government.

And so we invest a lot of our resources in this 'government'. Resources we would rather invest in more directly pleasurable things, but which we sacrifice to secure the pleasures we do have, and to avoid the 'war of all against all'. Policing. Courts. Regulation. Regulatory authorities.

Deterrents. Punishments. All very expensive stuff. But we pay, out of fear. And rightfully so. For without these restraints, history shows, on a daily basis, what human interactions reduce to.

Perhaps no real laws against mobbing and workplace victimisation have ever been enforced because mobbing represents the very last opportunity we have to indulge in our Chimp natures. It is the last easy, no-training needed, 'team-building' exercise available for the lazy manager. It is the last available opportunity to 'exercise our claws', to scratch and bite and wound and harm. To hurt, and damage. To vent all our envy, self-loathing, jealousy, and malice upon someone who we know cannot fight back.

Watch small children. See how readily they will bite and scratch. Look at the expression in their faces. Their eyes burn with seething malice. Someone is doing something they do not like, and they are going to annihilate them. And I am not even beginning with Oedipus and Sibling rivalry.

Does that child grow up, or just get bigger? More subtle in its methods of annihilation of its 'rivals'?

So, the librarian finds her life dissatisfying. Anyone who appears to have anything like an interesting life is a hateful thing to her. How dare they appear to lead a satisfying life! She took the safest route. She takes no risks. And somehow she has been left on the sidelines with her safe boring job. She is plain and still expects to be treated like the beautiful princesses are by their handsome princes. She has a predisposition to hate me.

Then there is the fat girl. No handsome princes demanding she accept their 'boon'. A nice looking guy asks her friend if he can use the computer she is using for some general surfing. The other computers are all free. He explains he needs this one as it is the only one set up for banking. He gently asks if he can use it when she is ready. She has no reason to use this particular computer, and she wasn't doing anything really anyway, so she logs out so he can use it.

So the fat girl has to run to the Librarian to complain that the big bully just kicked her friend off the computer. She has no grounds for complaint, but that wasn't the motive. She is just opportunistically exploiting the situation by 'spinning' it. The librarian comes out in a fury...'students have priority'... Our hapless victim, me, is left wondering what the hell 'fat girl' just told the librarian. He explains. Later that week the librarian once more falls into a violent rage after I leave the men's toilets door open as I found it. She chases after me to yell at me, and to slam the door shut. As if I had just committed some heinous, unspeakable crime. Again, just opportunism to vent.

So, we have two mobbers burning with malice towards me. No 'reasonable' grounds for this malice. Just the Chimp in them. Just human nature, unchecked by any external authority, deterrent, or incentive. They both know I am powerless. I am neither student nor employee. Easy prey.

But so far they must check their impulses. For I have some protection. Management have a motive to defend me, for now.

You see the university managed to wrangle a large EU grant for a project they only 'made up' precisely to get this money. They claimed to have a project which required 2 really really expensive Mac super-computers, at least two really expensive, professional level, sound recording and editing software packages, expensive studio monitors, expensive MIDI keyboards, and loads of microphones, headphones, and stands.

Of course at the time they had no such project. But they saw the chance to get loads of money for cheating the system. So they did. There was nothing wrong so far, really. If they really DID have the intention of completing the project, no harm would have been done.

O.K, there is this other thing. Either to get kick-backs for themselves, or to ensure they had the paperwork rushed through in time, they paid some person who appeared to be legitimate, thousands of Euros to supply all this stuff. He signed the papers 'as if' he had already delivered the stuff, thus satisfying the EU grant people.

And so the University had these super-computers and really expensive software which no-one had ANY idea how to use. And they made absolutely NO effort to work out HOW to use them. They were too lazy for THAT. Lots of energy when it comes to fraudulently gaining EU grants. But too busy to open manuals and teach themselves how to use the software. They were, after all, only multi-media lecturers at a University! They teach a massive 16 hours a week? And when the sales-guy comes and does a demonstration, not a single one of them bother to take any NOTES. 'Oh, he did show us, but we forgot!' Of course no lecturer expects any of THEIR students to take notes, do they?

So, first valid criticisms. They committed fraud. Acceptable if the intentions are good, and are eventually made good in fact. If they had pulled their fingers out of their arses and taught themselves how to use the software, and then fulfilled their obligations according to the grant conditions, no harm would have ultimately been done. But they did NOT do this.

They made the mistake of trusting someone not worthy of that trust. I will assume this was not to get 'kickbacks' from him. O.K. We all make mistakes. Teachers should teach by example. I made a mistake. The important thing is that nothing ever gets done unless you take some risk. No mistakes usually means nothing achieved. So you demonstrate by accepting your error, and going about correcting it. But NO. THEY do not HAVE to admit they made a mistake, or that they are lazy. No-one will hold them to account. They don't have to do a thing. The thing is unpleasant. So they simply don't do it. They even deny to themselves that they made a mistake.

You see the guy they paid has only delivered SOME of the things they already paid for. And he promised new goods. But the goods he delivered prove to be second hand. And faulty. And with no warranty. And the lecturers are even too lazy to drive one hour to pick up very expensive music instruments and other gear their dodgy guy supposedly has laying around his office. ??? So the money has been wasted on stuff no-one will gain any advantage from, simply as these lecturers are too lazy to teach themselves, and too conceited to admit they made a mistake. They have even bought stuff they will NEVER use, and which is also faulty. It will sit in its box and rot.

And you should have seen the 'studio'. Cable salad! Old power points overloaded. Everything left ON 24 hours a day, 7 days a week. A real fire risk. Filthy. Left to sit idly consuming power for months on end. WASTE. No one is benefiting from the massive taxpayers' expense. The students don't know or don't care. After all, it is EUROPEAN UNION money, not THEIR money.

When I ask the computer guy there why they left all the monitors on all the time, in the whole university, he said 'It's not OUR money'. So even when it IS their own taxpayers money, it is still not THEIR personal money. So who cares? Leave the lights on! Someone ELSE is paying the electricity bill, so why should I bother going to the extreme of turning things off overnight? And then I have to go to all the bother of turning them on the next day. Whew. Barely time for a coffee break in-between! Where would we find the time to convene special 'meetings' to discuss the 'problem' of Markus?

What problem? Well, once I found out they had all this gear laying idle, I offered to learn how to use the stuff, from the manuals, and then to teach them. Finally they agreed. They had nothing to lose, and everything to gain. So I spent months teaching myself with extremely frustrating, often simply wrong, manuals.

During this process we discovered that the gear, sold as NEW, was old, and damaged, and NOT under any warranty. We determined with 100% certainty that the guy who sold the stuff had lied. We had no reason to believe his promises. But the lecturers were loath to admit they had made a mistake, and kept making excuses for him.

I also discovered, from students, just how long this gear had lain idle, unused. Wasted. I also discovered just how lazy these lecturers were. Even when I offered to teach them how to use the stuff, the mere suggestion that it might take some effort on their part left them mumbling excuses.

In the end they 'spun' the situation in the following way. They would NOT learn how to use the software and hardware. They would 'teach the students how to teach themselves!' In other words they would force the students to do what I had done. This required ZERO effort on the part of the lecturers.

Of course the students did not have months like I had, nor the background. And so they were dooming them to failure.

I suggested that they were demanding the students do what they themselves were too 'scared' to do, or too lazy to do. Of course they didn't physically attack me then and there, but this is where I lost them as 'allies' to my 'enemies'.

And so meetings were held to discuss the 'problem of Markus'.

The 'problem' was that I was holding them to account. In fact all I was suggesting was that they re-negotiate with the dodgy salesman, give him back the stuff they would never use. The compressor because he never should have sold it to them in the first place, the software had all the effects they would ever need built-in. The expensive, professional software which was so complex they would never get around to teaching themselves how to use it, and which was so professional they never WOULD use it. They were multi-media lecturers. The project was meant to integrate into their existing programs. And they did NOT teach the sort of things this software was used for.

I was very, very soft and gentle. I had learned how to use the 'Garage Band' software they had on dozens of Macs already, and had noted that it was much much more than they would ever need for their programs. I suggested they return the really un-usable stuff, and get lots of things they COULD use. Rather than have one really expensive studio almost no-one would ever be able to use, and then only a few at a time, they could buy lots of audio interfaces to use with Garage Band. They could then teach entire classes, with a computer and software for each student. Perfect 'recovery' from a mistake. But of course they didn't HAVE to even admit they HAD made a mistake, so they didn't. They didn't care about the students or EU taxpayers. All they cared about was not having to admit they had made a mistake. Let alone admit they had committed fraud.

So THAT was the problem. I was the only one who understood the whole situation. The remedy was simple. Get rid of Markus. That way 'there WAS no mistake, no fraud, no lazy lecturers, no PROBLEM!'

Now this is the point at which, in an ideal world, management would have shown some leadership, and earned their status and pay level.

I was called to a 'meeting', without any warning. Now if the meeting had been to resolve problems, they would have given me time to consider the 'problems' they had identified, and to seek some 'solutions'. But it was all 'spin'. It was just a 'witch-hunt', a 'kangaroo court'. There was no genuine interest in solving any problem. It was just show. They expected that somehow by being nasty politely, it was NOT nasty. They wanted to imagine that if you murder someone with a smile that is harmless and friendly. That is what is worse about these things. The masks, the smiles, the pretense. They all sit around imagining they are civilised and nice people as they fall upon your, stripping the flesh from your bones. Then they get up, imagining they have done nothing wrong, and go home to their loving families.

So I was told there had been some complaints, and that I was interrupting people from their work. All vague. Irrelevant. They had nothing to do with the purposes of this meeting. It was simply to 'kill the messenger'. I was not a student nor staff member, so I had no power. But I was not going to let them pretend this was all nice and reasonable.

I tried to convince the 'director' to, well, DIRECT. I explained that it is natural for people to mob. The mob mobs. But the role of authority was to counter this mobs inclinations and impulses. That was their moral role, to provide a counter to the mob. But if they failed in this, they failed. And society ultimately failed. She now had the chance to fulfill her potential as manager, by showing moral leadership, and NOT allowing the mob to have its way. But of course it was easier just to get rid of me.

That way they could deny there WERE any problems. Of course EVERYONE missed out on a great opportunity. Massive resources were WASTED. WASTED opportunities. That is the cost of poor management.

So now I have invested months of hard work and sacrificed months of my time and effort, in learning software I have no access to. And I KNOW for a fact that NO-ONE will EVER use that software, let alone the hardware. Given that the lecturer took most of the microphones and stands HOME, I think it a fair bet that IF they ever get the really expensive keyboard actually delivered, that it will spend most of ITS time at his home as well! Go on, visit the university. I can prove ALL of this. Prove me wrong. Of course no-one ever bothers to do that. They just dismiss me or ignore me.

I went to the newspapers about this story, and the other, even worse one, but they kept making excuses as soon as they found out that I WAS RIGHT! At first they checked things out, hoping I was wrong, and they could write a story about MARKUS. But when they found out I was right in all my allegations, they suddenly had NO TIME to report what they had found.

What else was going on? Well, my landlady and the body corporate had stolen money from me. I paid them. They act as if I didn't. But I have all the bank receipts. They keep charging me for water I don't use. This has been going on for 15 months. They first accuse me of trying to cheat them. Then they claim my water meter is faulty. They check it. It isn't. I waste hours of frustration calculating the correct bills, and paying them. I invite strangers into my flat to check the meters and read them for themselves. I show them all the facts and figures. They simply

ignore all the facts. They even charge me 25% interest because I finally refuse to pay any bill other than one I had calculated myself, based on the facts.

The landlady kicks me out. She tells stories around town. Not a single agent will rent me anything in the entire town. I collate proof of discrimination. I inquire as a local, and get immediate offers of rental agreements. Yes, they will meet me today. Yes, of course they will change the appointment time. Yes, of course, just bring your I.D card and you can move in today. YES, when I am applying as a local. But when I enquired, just minutes before, as Markus, the foreigner, they demand to know all sorts of intimate details about my private life, and then tell me the owners do not want to rent to me. The only explanation I could get out of one was 'The owner says his life is already interesting enough, and he doesn't want to make it any more interesting'.

The mayor tells me that he doesn't care. If people want to discriminate against me, then that is their right, according to him. He tries to bully me out of the building.

The real estate agents in town expect you to buy something without first seeing a copy of the body corporate annual report. This means without knowing what you are buying. Most buildings had debts, planned required repairs, and so on, that you buy when you buy the flat. They act like you are asking for a pound of flesh when you ask for a copy of the report. All they have to do is ask the owner to ask the body corporate. It is free. It takes a few minutes. But none ever showed me that report.

When I first arrived in town I asked one agent to show me a flat. When I came back the next day asking to see another different one, he acted like I was demanding more than he could possibly ever do. 'But I showed you one yesterday?' He implied I was wasting his time. Some sort of 'flat tourist?'. It was clear he expected clients to just walk in and hand over commissions, without him having to do ANYTHING. So arrogant. Later he would not even pass on offers I made to his clients. I told people about this but they refused to believe me. So I tracked down some of his clients, and got proof, from them, that they had never been shown my offers. In fact I had offered to pay the exact price they had advertised at. They had NOT been told about my offer. I had insisted that the agent tell them, several times. He had NOT. Instead he threatened to call the police, and told people that 'this was a police matter', when they asked why he would not rent or sell me a flat.

He actually told the mayor's office that 'Markus wanted to rent the flat, but it is for sale'. So we had PROOF that he was lying to people about me. He had lied to THEM. They could no longer dismiss my claims that strange things were going on. That I was being discriminated against. And so now that it was clear that they could not dismiss my claims, they just dismissed ME!

I didn't want to waste more time writing about the same old things, but I did so as it has clarified some things in my mind, which I will write about later.

I hate having to devote time to these blogs, when I have at least 3 book-film ideas to work on. But I find that it is best to EX-press everything that is IM-pressed in this, the most productive and positive of ways available to me. I hate the idea of being like most of the 'sheep' who complain about OTHER people, about the world in general, but do nothing to improve THEIR world.

In these examples, I offered solutions. But the solutions required that people first admit they had made a mistake. And people are loathe to do that unless they are forced to. Then of course they act as if they are 'big', making a virtue of necessity, and a big show of how they made a mistake but learned from it, like everyone ELSE should, when THEY make mistakes. They will praise themselves for having rescued the situation, for having turned a mistake into an opportunity, simply by being willing to accept they were human, and then addressing the situation productively and positively. But they didn't HAVE to. Their director didn't MAKE them.

And so all my energies were wasted. My migraines, my pain, was in vain. Nothing good came of any of it. All I learned?

O.K. So this is the productive and positive part of the blog. Sure, you all know that people who make no mistakes make nothing. The key is addressing your errors, learning from them, and moving forward. That is the only way we evolve and progress. Denial never leads to progress.

But what I have learned over decades of confrontation, is that people have to be FORCED to do the wise, noble, RIGHT thing. And we cannot rely on managers to meet their obligations as moral leaders.

What I have learned from history, and from my own life, is that we need strong federal authorities that are active and empowered to force people to behave 'as if' they cared about others, 'as-if' they cared about right and wrong, 'as-if' they valued OTHER people's money as much as their own, 'as-if' they had good-will for others, 'as-if' they were, in fact 'noble savages'.

What I have learned is the irony of that concept of 'noble savage'. For what is noble in humans only emerges under SOCIETY. The exact reverse of the concept of noble savage. The savage must be disciplined by a powerful authority. One that has the power to punish it, to deter it from 'wrongdoing'. THAT is the only reliable motive for 'nobility'. We ARE savages. At heart. There are so few among us who are holistically enlightened enough to optimise the human condition. These few need to have the power and authority to discipline the rest.

This might be obvious to most people at or above my level of intelligence. I guess what makes it an 'epiphany' for me is that I grew up poor, underprivileged, and yet full of good-will for everyone and everything. I was bullied and so on, and deprived and abused, but still I felt all humans were equal, and at heart GOOD! I thought all you had to do was find solutions, and people would readily adopt them. I thought everyone was like me. Or, maybe more precisely, I wanted to think I was good. Being poor, it was easy to imagine I believed in equality. Being the underdog, it was easy to imagine I believed things should be fair. Being completely unloved it was easy to imagine I loved everyone and everything.

The hardest struggle anyone will ever have in coming to understand and optimally relate to TROONATNOOR, is in coming to accept the reality of their OWN natures. We are more chimp than Benobal. But we need to look to the Benobal, and use them as our role models. We need to be honest with ourselves about our natures. Deceiving ourselves will not help us manage OURSELVES. And that is the first, and hardest step. Only when we acknowledge what we all are, will we be willing to put the measures in place to manage our natures, and so get the most 'bang for our buck' out of the 'experience engines' we inherit when we are born human.

And for the mean-time, I can only desperately hope for greater federal and international regulation. Greater enforcement. Not just blah blah blah wasted resources on 'policy papers' and 'procedures manuals'. Actual investigative work. Sending people into organisations to observe how things REALLY work. Yes it means 'spying' on people. You have no choice. It takes millennia of 'whistle-blowers' to achieve what you could achieve in a few years if you sent out spies, in their many forms.

You probably have no idea what is going on. What ways your tax money is being wasted. The risks others take with your life and well-being, out of sheer arrogance and laziness. Please read my books. The compile more wisdom than you would get from reading 100s of the most famous books of all time. Ask me for a PDF. You are part of the world I have to live in. I want you to be holistically enlightened. Pure self-interest. Or should I just enjoy my superiority over most of you, and seek to benefit from your ignorance, from your weaker holistic inheritance? Is that what YOU would do? Is that what you WANT me to do?

A possible opportunity for you

If you know of any publisher interested in publishing my books, please contact me. If I make any money as a result of your help, I will be sure to reward you financially in reciprocation. If you are writing a university essay, please reference my works. Anything you can do to draw attention to my works will be greatly appreciated.

TROONATNOOR Fiction (Novels)

P.R.O.P.H.E.T: Ghost in the machine

A science fiction novel that will put Harry Potter in the shade

Markus Rehbach

Veil of ignorance

A plan to bring about a New World Order that even the Zionist Banksters are clueless about?

Are *you* part of the conspiracy?

Markus Rehbach

And as of 2014, TROONATNOOR publishing has the pleasure to introduce our new author, Clarissa

Sophia Von Der Golz

Xob S'ardonap and The City of The Sun

An adventure mystery spanning the ages, and the globe

A novel to rival Dan Brown's best plots

Clarissa Sophia Von Der Golz

Sex I life

A teenage girl's insights into sex and life

Clarissa Sophia Von Der Golz

User guide: experience engine type human

Life should have come with a manual, don't you think?

Clarissa Sophia Von Der Golz

TROONATNOOR Non-fiction

The Reality Of Our Natures And The Nature Of Our Realities

Volumes one and two of TROONATNOOR

Everything you expect from philosophy and more. Answers all your questions, and many you've never even thought of asking. Yes it is about the meaning of life, the universe, and everything.

Markus Rehbach

Convergences: Things you will want to know

Volume three of TROONATNOOR

Don't be fooled again. Realise your full potential.

Markus Rehbach

Religion

A holistic overview and insights into the world religions

Volume four of TROONATNOOR

There is much more, and much less to it than you probably imagined

Markus Rehbach

The mystery of the dreamer and the dream

At the edge of TROONATNOOR:

Zen, lucid dreaming, Carlos Castaneda and the meaning of life

Markus Rehbach

9.11 (Five minutes to midnight?)

The Central Banksters, Zionism, 911, WWII, and The New World Order

Markus Rehbach

Sung Seng Nim: A tale of two faces

My experiences living and teaching in South Korea

Markus Rehbach

From Moscow with Loathe

My experiences living and teaching in Moscow

Markus Rehbach

Marx Herbach and the swan

My experiences living and working in Poland

Markus Rehbach

The phrasal syntax method

An understanding of the history of the evolution of the English language informs the optimal approach to teaching and learning English

Markus Rehbach

The ultimate recording and mixing guide

Get the most professional results possible on any budget

Markus Rehbach

Your vocal training guide

Improve your singing and your posture, while treating T.M.J, and reducing the frequency and severity of migraines

Markus Rehbach

A taste of TROONATNOOR

A selection of my blog posts

Markus Rehbach

Autobiographical TROONATNOOR

The life and mind of the philosopher prophet of the Eden protocols

Markus Rehbach

An education in victimisation

My personal experiences of victimisation in the N.S.W department of education, in the context of international research into the phenomenon of workplace mobbing.

Markus Rehbach

THIS WAS
A TROONATNOOR BOOK
AN EDEN PROTOCOLS PUBLICATION
A HAPPY NEXT LIVES PRESENTATION

Connect with the author on Facebook and discover details of other
TROONATNOOR titles, and special promotional offers

Happy Next Lives

Don't miss out!

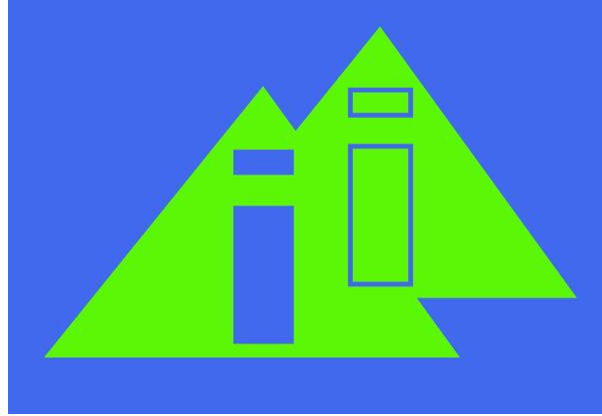
Click the button below and you can sign up to receive emails whenever Markus Rehbach publishes a new book. There's no charge and no obligation.

Sign Me Up!

<http://books2read.com/r/B-A-MQSC-CUWI>



Connecting independent readers to independent writers.



About the Publisher

The Reality Of Our Natures And The Nature Of Our Realities